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**PRESIDENT MOORE.**

No class of men in this country, are placed in situations of greater influence, than the presidents of our colleges. The office seems to be, in many respects, peculiar to the United States. In most of the universities and colleges of Europe, the professors fill the largest space in the eyes of the community. It is not of Isaac Milner as president of Queen's college that we think, but of Isaac Milner as occupying the professorial chair of Newton. Very few men in this country, ever heard the name of principal Baird of Edinburgh; yet who is not acquainted with the names of professors Playfair, Stewart, and Brown. It is, doubtless, less necessary that there should be one prominent, responsible head, in a collection of colleges like that of Oxford, or in a single house like that of St. John's at Cambridge, with its numerous fellows and professors, than in an establishment like any one of the American colleges. Yet, even there, some evils are the consequence of the *equality* of the instructors. The London university has suffered materially from this very source. The warden did not possess a sufficient weight of character and responsibility to reconcile the conflicting claims of the professors, nor be to them a common object of respect and confidence. In Germany, the direct and almost despotic authority which the civil governments exercise over the seats of learning, as well as many things in their mode of organization, render an office, like that of our presidents, unnecessary.

The presidents of our colleges, both in past times and at present, may be arranged into four classes. First, the public men who exert a powerful influence on the surrounding communities, or on society at large. President Burr was one of the most popular men of his times. Very few individuals, at the period of the revolution, swayed a greater political influence than Dr. Witherspoon. President Dwight was a connecting link between Yale college and the State. His vacations were nearly as useful to the institution as his terms of study. His knowledge of the world, popular manners, and commanding presence, were of inestimable service not only to Yale, but to all seminaries of learning. He did very much to correct the common impression, that a college is a separate and exclusive establishment, with which society at large has little connection or sympathy. Parents were glad to intrust their sons to the guidance of a gentleman as well as a scholar.

A second class, are those who are distinguished for attainments in science or literature, and who elevate the character of their college in the eyes of

the community, by the reported possession of extraordinary attainment, rather than by any actual exhibition of talent which men in general can appreciate. President Appleton of Bowdoin, belonged to this class. A promiscuous audience, as they heard him preach, neither manifested nor felt much emotion. He never could have become popular, in the common acceptation of that word. His sermons and addresses are not generally known, even to our educated men. Yet he had a mind kindred to that of the immortal Butler. We cannot read some of his productions, without feeling that emotion of reverence which we experience when we open the *Analogy*. For the quality of *fairness* in conducting an argument, we regard him as nearly unequalled. His power to control a literary community, must have been derived very much from that involuntary respect which all ingenuous students must have felt for a mind so candid, so logical, so transparent as was president Appleton's. It would be interesting to ascertain how far the individuals, who composed the senior classes during his administration, have copied after their illustrious model. Other individuals of the same class, though of very diverse habits and character, were presidents Chauncy and Webber of Harvard, and Stiles of Yale.

A third class, are the men who are capable of conducting a college through seasons of special exigency and trial. It is an interesting fact, that nearly all our colleges have passed through the waves of affliction, and have even been menaced with total extinction. It is equally instructive to observe, that the right men were on the ground at the right time. In the year 1763, when the prosperity, if not the existence of Yale college, was threatened by the anticipated interference of the legislature of the State, it was so ordered in Providence, that president Clap "appeared to be a man of extensive knowledge and of real greatness—and that in points of law, especially as they respected colleges, he appeared to be superior to all the lawyers, so that his antagonists acknowledged that he knew more, and was wiser than all of them." President Brown of Dartmouth, exhibited, in the stormy period of 1816–1820, all that knowledge of the ground upon which he stood, that unconquerable firmness, that intelligent consciousness of the justice of his cause, and that humble confidence in God, which are necessary to guide a kingdom through its most perilous periods. To him, as much as to the distinguished advocate in the civil courts, are the American community indebted, for that security which our colleges now enjoy from legislative *protection* and interference.

A fourth class, are the disciplinarians. The successful government of a college is a matter of no little difficulty. A company of young men are collected, perhaps from ten or twelve different States, with different family and preparatory education;—many passing the critical period of the last stage of boyhood;—others without any proper sense of responsibility to parents at home;—some stimulated by a restless ambition;—others capable of feeling no stimulus whatever;—some governed, or rather governing themselves, almost entirely by moral influence;—and others weakening that influence whenever it is in their power. It is a small part of the duties of a college president, to see that the institution is provided with able instructors, commodious buildings, and competent apparatus and libraries. His great work is to keep the complicated machine in harmonious and healthful action. He must understand well the principles of human nature, as they are modified in a community of ardent young men. He must know how, at all times, to shape his deportment, so that he may secure the mingled love and respect of his charge. He must have that versatility



of mind, which can turn promptly from one engagement to another, without embarrassment and without repining.

The late PRESIDENT MOORE, is to be ranked very high in this class. He was not deficient in the qualities which entitle to respect, as a scholar, or as a gentleman fitted to exert an influence upon society in general. But in managing the police of a literary institution, he was pre-eminent.

In the remarks which we now propose to make upon his life and character, we shall not, by any means, do justice to his memory. Some one of his contemporaries in college, would confer a great favor upon the community, in giving a selection from his writings, with an extended memoir of his public life and services. Dr. Moore furnished what is not uncommon in New England;—proof that talent and eminent worth are not confined to any class in society. A history, step by step, of the progress of such a man, from the harvest-field, or the anvil, to the president's chair, would be of eminent value, as a stimulus to multitudes of others.

ZEPHANIAH SWIFT MOORE, was born November 20, 1770, at Palmer, a small town in the county of Hampden, Massachusetts, about seventy-five miles west of Boston. At seven or eight years of age, he removed with his father, to Wilmington, a town in Windham county, Vermont, near the southern border of the State. Here, he was engaged in the honorable and laborious occupation of husbandry, till he was about eighteen years of age. His parents, Judah and Mary Moore, were highly esteemed for their piety, and conscientious discharge of duty. By them, he was early dedicated to God in baptism, and was taught the great truths which respected the salvation of his soul. His advantages, in obtaining even a common school education, were extremely limited, as the town of Wilmington was then in an infant state. But his thirst for knowledge was very great, and his application to study unintermitted. "From his childhood," remarks one of his associates, "he possessed a mind peculiarly inquisitive. Investigation seemed descriptive of its very nature. The common amusements, so pleasing to others in early life, were to him, without satisfaction; and were readily sacrificed for the acquisition of useful knowledge." His curiosity, at a very tender age, was awake to many philosophical phenomena that commonly excite but little attention. He had heard it said that Indian corn would not *fill*, that is, no kernel would be found, unless the *pollen* from the *spindle*, falls upon the *silk* that hangs from the ear; and to decide the question beyond dispute, he made a small enclosure in a very remote part of his father's farm, and planted it with corn, which he carefully hoed and protected, and seasonably *topped*.

His decided inclination to cultivate his mind, and to become more extensively useful, induced his parents, when he was about eighteen years of age, to consent to assist him in acquiring a collegiate education. This was effected not without difficulty, as they were in moderate circumstances, and could ill sustain the withdrawal of his labors from the farm. He commenced his preparatory studies at an academy in Bennington, Vermont. In his nineteenth year, he entered Dartmouth college. The number of members in his class, at the time in which they received their first degree, was thirty-nine, sixteen of whom are dead. Among the living, are the Hon. Samuel Bell, former governor of New Hampshire, and general Erastus Root, of Delaware county, New York, late lieutenant governor of the State, and now member of Congress. Gen. Root has spoken of the exercises of their "Junior Recitation Room," in terms which showed that he regarded Dr. Moore as peculiarly distinguished there. At the commence-

ment exercises, when he left college, in 1793, he delivered a philosophical oration on the "causes and general phenomena of earthquakes,"—a performance which was received with great approbation.

On leaving college, he became principal of an academy in Londonderry, N. H. The duties of this office, he performed, for one year, with universal acceptance. At the close of his residence in Londonderry, he proceeded to Somers, Conn., and commenced the study of divinity, under the care of the Rev. Dr. Backus—a gentleman eminent for his Christian virtues and theological attainments—who witnessed, during his ministry of twenty-nine years, four extensive revivals of religion in his own parish, and superintended the theological studies of about fifty individuals. Dr. Moore was licensed as a preacher of the gospel, by the committee of the association of Tolland county, Conn. February 3, 1796. After preaching in a number of towns with uncommon reputation, and receiving several invitations for permanent settlement in the ministry, he finally complied with the request of the church and congregation in Leicester, Mass. He was ordained January 10, 1798. Soon after his settlement in Leicester, he married a daughter of Mr. Thomas Drury, of Ward, in the same county. Mrs. Moore still survives him. The church at Leicester was at that time very small, and religion was in a low and languishing state. During his ministry, which continued till 1811, about fourteen years, the church was greatly increased in numbers, and greatly improved in the spirit and power of religion. About thirty individuals were added to the church near the close of his connection with it. His influence upon the schools, and upon the people generally, was eminently salutary. Says an individual who was conversant with him, "He was a man of dignity and firmness, and at the same time of the most conciliating manners. I speak not only on the authority of others, but from much personal acquaintance with him during some of the last years of his ministry in Leicester. I certainly never knew a man more instructive in conversation with all classes of persons. He would call forth the opinions of the young and timid in the happiest manner. He would make all feel easy in his presence. When he pointed out their errors and mistakes, it was done in such a way, as not to injure their feelings. As a preacher, Dr. Moore was uniformly good. I had the opportunity of hearing him occasionally in Dr. Austin's pulpit in Worcester, and for several months in Leicester, and I heard no sermons from other ministers, during the same period, of which I can now remember so much. Dr. Moore was an active member of the board of trustees of Leicester academy, was its secretary for more than a year, and after professor Adams (of Dartmouth college) left the institution, occupied the place of principal preceptor. In this situation, he sustained a high reputation. He was uniformly held in the highest estimation by his brethren in the ministry, and was very much esteemed as a preacher, by all the intelligent and pious."

In October, 1811, he accepted the appointment of professor of languages in Dartmouth college. His church and people consented to his dismissal with great reluctance. His removal was considered as a public misfortune. At Dartmouth college he remained four years. It was a period of considerable difficulty and embarrassment in the history of the college, as the friends of the institution well remember. Dr. Moore threw all his influence upon the right side, and gave a preponderance to the orderly and dignified administration of the laws.

He had a very accurate acquaintance with the structure of the Latin and Greek languages, and considerable familiarity with the Hebrew. But the

amount of active labor exacted of him at every period of his life, prevented his becoming extensively acquainted with ancient literature. He was rather a philologist than an elegant scholar. He studied the languages with philosophical views, rather than as a belles lettres student. All languages interested him as mental phenomena, lending aid to his speculations respecting the human mind, or the genius and character of particular nations.

"As an associate," says one of his colleagues, "he was just what we wished. He was beloved and respected, as far as I know, universally, among the people of the place, and all his influence among them was of the best kind. A 'Moral Society' was established in the village, while he was here, and he was a very leading and active member. But I do not recollect with whom it originated. I could easily suppose it was started by him."

In 1815, Dr. Moore was elected to the presidency of Williams college, vacant by the resignation of Dr. Fitch. Soon after his removal to Williamstown, he received from Dartmouth college the honorary degree of Doctor in Divinity. He was inaugurated president of Williams college at the annual commencement in September, 1815. He soon raised the reputation of this important seminary. He had reached the station to which his habits and feelings were peculiarly congenial. Scarcely any quality of mind is more important to the head of a literary institution, than equanimity. Such a man has a multitude of *small duties* to perform—duties which he cannot crowd into one day, or one month. Embarrassing as they are, they are distributed through every day of the year. A president is, in a sense, the parent and natural guardian of all the young men in the college. Their wants, real or imaginary, must receive attention. Not unfrequently the number of *small* demands upon his time and patience, will be in proportion to the pressure of his weightier engagements. Some young men are so inconsiderate as to resort to the president's study, it may be, *to converse with him upon the affairs of the college*, or to consume a vacant half-hour. To meet such demands upon his time, Dr. Moore's habits of life and of study were well adapted. He did not, like some men of distinguished talents, sink often into inaction. He was not obliged to wait for happy moments, in which alone he could exert himself with success. Every thing about him—his native temperament, and his acquired habits, gave him the entire command of his powers under all ordinary circumstances. He possessed great equability of feelings, evenness of temper, and equanimity under changes of outward condition and circumstances. He might be excited to intense energy of feeling and conduct;—to the lighter kinds of excitement he was nearly a stranger.

In his first interview with a student, he almost invariably secured the full confidence of the young man. In that moment of fear and trembling, when an individual, from the awkwardness of a country school, is ushered into the room of a college officer, preparatory to an examination, which the imagination has arrayed in many artificial terrors, it is an inexpressible cordial to receive such a warm pressure of the hand, and such a benignant smile, as Dr. Moore uniformly exhibited. He had the habit of making the most timid and hesitating young man feel perfectly at home in his presence. The official was merged in the parental. The amiableness of temper which he exhibited, in a greater degree, before his particular friends, was strongly manifested in the presence of entire strangers. He had the habit, we believe, of making particular inquiries of his pupils, respecting the welfare of their distant friends. Possessing what some



might call unimportant traits of character, he won insensibly the love and veneration of all who approached him. The strong features of his mind might sometimes be the occasion of dissatisfaction with him, but the habitual kindness of his heart and of his manners, combined with the manifest uprightness of his intentions, and the nobleness of his sentiments, conspired to bind to him his friends in the strongest bonds of affection and respect.

His ability to direct successfully the internal economy of a college, was partly made up of the qualities just delineated. In addition, he had a sincere and constant love to his engagements. He was looking forward to no other employment. He was eminently fitted for a course of such labor as he passed through. The circumstances of his early days, his education, his early associates, all conspired to fit him for a life of *hard* service.

"While he was at Williams college," says one of his associates, "the administration of the discipline of the institution was sometimes rendered exceedingly difficult and delicate, by circumstances of uncommon occurrence. His administration, notwithstanding, was energetic. The authority he was appointed to exercise, he never suffered to fall into disrespect. When any matter between him and the students came to stand on the ground of *authority*, he was very firm; and when he perceived that decided measures were necessary, he went forward fearlessly. But it was his great excellency, that he rarely failed to bring even difficult points to a satisfactory conclusion, without resorting to the exercise of naked, outright authority. He commonly succeeded in *persuading* young men to comply with his requirements; and those, who went to him with feelings of unyielding obstinacy, often left him, supposing that they had taken his advice, rather than submitted to his commands."

"He was modest even to a fault; or, if that is a virtue which cannot exist in excess, he had some defects, usually thought to grow out of it. His form was large, and might have been imposing, but he did not avail himself fully of the advantages which Providence had given to him. On some occasions, he was a little embarrassed, so as occasionally to cause regret to his friends. He felt this himself, but had not the courage or the self-command to correct it. We have spoken of this defect as connected with modesty, but it should, perhaps, be referred, in large measure, to pride. A man allows himself often in faults, because he is ashamed to take such measures for their correction, as would amount to a confession of them; and the degree of exertion, which must be made before they can be corrected, will not be made, until the man is stimulated to it by a stronger and a more habitual sense of their magnitude than it is pleasant for him to feel."

As a director of the studies of the senior class, Dr. Moore appeared to very good advantage. He had a strong attachment to the studies of moral and metaphysical philosophy. Only a few years before his death, he amused himself for several days, in one of the college vacations, in the examination of some curious properties of certain numbers which he had never seen investigated. He was not very extensively read in metaphysical and ethical books, but he had thought profoundly on most of the metaphysical questions which are abroad. He happily exposed much that is called philosophy, as well as the fallacy of more refined systems.\* In rela-

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\* In his sermon entitled "Stewards of the Mysteries of God," there is an extended note, exhibiting with great ability what he considered to be the defects in Dr. Thomas Brown's theory of Cause and Effect.

tion to subjects upon which he had not thought maturely, he was commonly slow to pronounce an opinion. Indeed, he was not ready in conversation, except on such topics as were familiar to him. He was exact and methodical in the communication of his ideas. But his imagination was not rapid in its movements. The operations of his mind, some might possibly say, were mechanical. He lacked fluency and copiousness of expression. Of course he was not abundant in embellishments, and perhaps not so ample in illustration as might be desired. But, if he was less attractive, and even less interesting, through the influence of the cause just mentioned, he was, probably, on the whole, not less useful as instructor. He sometimes introduced a figure into his sermons, with singular propriety and effect. His public duties did not allow him, of course, much time to peruse works of taste and imagination.

It has been mentioned before, that Dr. Moore's connection with Williams college was, in some respects, exceedingly delicate and embarrassing. An attempt was made by the trustees to effect the removal of the institution to Northampton, or to some town in Hampshire county. The consent of the legislature, however, could not be obtained, and the measure failed. Dr. Moore, though decidedly favorable to the removal from the beginning, conducted through the whole period, as all parties will now acknowledge, with entire Christian integrity and honor.

In the spring of 1821, he was invited to preside over the collegiate institution at Amherst; and in the September following, he was inaugurated as its first president. Demands were now made upon him for all the courage, wisdom, patience, and energy which he possessed. A new seminary was to be organized and established; the confidence and support of an enlightened community was to be secured; many prejudices and conflicting interests were to be met and overcome, and a legislative sanction to the measure was to be obtained in the face of a powerful opposition. The amount of labor which he performed for nearly two years, was very great. Besides attending to his appropriate duties as president, and as chairman of the board of trustees, he heard the recitations of the senior class, a part of the sophomore recitations, performed several journeys to Boston to promote the interests of the institution, and solicited, in a number of places, pecuniary aid in its behalf.

His constitution, which was naturally strong, had been, to a considerable extent, impaired, by his incessant anxieties and labors.

On Wednesday the 25th of June, 1823, he was attacked with a bilious colic, and died on the Monday following, in the fifty-third year of his age. During his short sickness, the college was literally a place of tears. Prayer was offered unto God for him unceasingly. We have never seen more heartfelt sorrow, than was depicted in the countenances of nearly a hundred young men—all of whom loved him as their own father. But while they were filled with anxiety and grief, Dr. Moore was looking with calmness and joy upon the prospects which were opening before him. The omnipotent Redeemer was present with the consolations of his grace. While flesh and heart were failing him, Christ was the strength of his heart, and the anchor of his soul. He repeatedly expressed his deep and affecting sense of the goodness of God to a miserable sinner, and his humble confidence in the all-sufficiency of the atonement. And when his voice failed, and his eyes were growing dim, and closing in death, he could still whisper—"God is my hope, my shield, and my exceeding great reward."

The funeral solemnities were attended on the Wednesday following, in

the presence of a large concourse of people from Amherst, and from the surrounding region. An appropriate sermon was delivered by the Rev. Dr. Snell, of North Brookfield, from the passage, Job, xxv. 2, "Dominion and fear are with Him." The remains of Dr. Moore repose in the burying-ground of the first parish, beneath a neat marble monument erected by the trustees of the college.

The institution at Amherst, was furnished at the time of his death, with two college buildings, a president's house, a small chemical and philosophical apparatus and library, a competent number of instructors, and one hundred students. Dr. Moore lived to celebrate its first anniversary—to witness a revival of religion, which was immediately followed by the most happy consequences in relation to the prosperity of the college—and to rejoice in the fact, that more than eighty of the students were hopefully religious, and preparing for extensive usefulness among their fellow men.

For nearly thirty years, Dr. Moore occupied stations of great importance, and in discharging the duties of them *all*, was uniformly and eminently successful. *Every enterprize, with which he was concerned, prospered.* We close this imperfect memoir, with an extract from the inaugural address of his successor in the presidency of Amherst college—the Rev. Dr. Humphrey.

"It is a deeply afflictive and mysterious dispensation of Providence, which has so lately bereaved this infant seminary of its head, and by which I am now brought with inexperienced and trembling steps to its threshold. If prayer offered to God without ceasing for Dr. Moore, on his sick bed, could have prolonged his invaluable life; if professional assiduity could have warded off the fatal stroke; or if agonized affection could have shielded him in her embrace, he had not died and left this favorite child of his adoption to an early and perilous orphanage. Committed to his paternal guardianship in its infancy, there was but one earthly object dearer to his heart. While, therefore, he daily commended it to the benediction of Heaven, and rejoiced in the rapid developement of its powers, he did all that experience, affection, and assiduity could do, to cherish its growth, and to lay deep the foundation of its future usefulness. So completely had he identified himself with its interests, that no hostile weapon could reach it without first piercing his heart. He felt all its perplexities and adversities as if they had been his own: and as some compensation for these, he enjoyed, in a high degree, its brightening prospects; its youthful and buoyant anticipations.

"With what ability Dr. Moore presided over this institution; how cheerfully he devoted to it all his time and talents; with how many difficulties he had to struggle, when every thing was to be done and the means of doing were so scanty and precarious; with what filial love and veneration he was regarded by his pupils; how liberal and disinterested were all his views and measures; how successful were his appeals to an enlightened Christian public in behalf of the seminary; and how his dying eye kindled with joy and thankfulness, when he was told that an important measure for increasing the funds had succeeded—all these things are best known to those, who were most intimately associated with him in his plans and labors, and they will be long and gratefully remembered.

"The question has often occurred to a thousand anxious minds, How could such a man, in such a station, and at such a time, be spared? And who can describe that deep and electrical throb of anguish, which smote the heart of this institution, when he breathed his last, and every student



felt that he had lost a father? O what a shuddering was there within these walls, when that funeral pall, which hung portentous for a few days in mid heaven, was let down by hands unseen upon yonder dwelling! That pall is not yet removed. It conceals at once from mortal view, the venerated form of our departed friend, and the awful depths of infinite wisdom in taking him away. And who, since the dying agonies are over, would call the sainted spirit back, to revive the troubled dream of life in a sleep that is now so peaceful? 'I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may *rest from their labors*, and their works do follow them.'

"If Dr. Moore himself wished to live yet longer, it was, we confidently believe, more for the sake of others, than for his own. And while he did live, it was his ardent devotion to the interests of the church and of sound learning, which prompted him to efforts beyond his strength, if not immediately prejudicial to his life. It certainly would have gratified his benevolent heart, to have been permitted to see the institution over which he presided, relieved from all its embarrassments, and taking rank in form, as well as in fact, with the older colleges of New England. And if faith is any thing, it can scarcely be said, that he 'died without the sight.' With what confidence he spoke of the future prosperity and usefulness of the seminary, particularly towards the close of his life, many who hear me can testify.

"If we estimate the length of life, by what a man actually accomplishes for the best good of his kind, we shall see, that Dr. Moore, though taken away in the high meridian of his usefulness, was 'old and full of days.' To say nothing here, of the ability with which he filled other important stations, and of the good which he did in them all, the services rendered by him to this institution, within less than the short space of two years, were sufficient to entitle him to the gratitude of thousands now living, and of far greater numbers who are yet to be born. Broad and deep are the foundations which he assisted in laying upon this consecrated hill. Strong was his own arm—freely was it offered for the great work, and powerful was the impulse which his presence and ever cheering voice gave to the wakening energies of benevolence around him. But highly as his various plans and counsels and labors are now appreciated, future generations, in walking over this ground, with the early history of the college before them, will, there is little reason to doubt, place him still higher among its distinguished benefactors. It will then more fully appear, what and how much he did, to give shape and character to an institution, which we believe is destined to live and bless the church, in all coming ages."

## PRINCIPAL AMERICAN WRITERS.

THE following Alphabetical list of American writers, is intended as a conclusion to the Literary Chronology, published in our last number. The first column gives the names; the second the dates of the birth and death of the authors; the third their principal residence; the fourth the nature of their writings.

Abbot, Abiel	1770-1828	Beverly, Ms.	Sermons, Letters from Cuba.
Adair, James		West. Country,	History of the Indians.
Adams, John	1740	Newport, R. I.	Sermons, Poems.
Adams, Samuel	1722-1803	Boston, Ms.	Politics.
Adams, John	1735-1826	Quincy, Ms.	Politics, and Law.
Alexander, Caleb	1828	Mendon, Ms.	Philology.
Allen, John	1596-1671	Dedham, Ms.	Sermons.
Allen, Thomas	1743-1810	Pittsfield, Ms.	Do.
Allison, Francis	1705-1777	Philadelphia, Pa.	Theology.
Alsop, Richard	1759-1815	Middletown, Ct.	Poems.
Ames, Fisher	1758-1808	Dedham, Ms.	Speeches, Orations.
Andrews, John	1746-1813	Philadelphia, Pa.	Elements of Logic.
Anthony, Susanna	1726-1791	Newport, R. I.	Letters.
Appleton, Nath.	1693-1784	Cambridge, Ms.	Sermons.
Appleton, Jesse	1772-1819	Brunswick, Me.	Do. Addresses.
Ashmun, Jehudi	1794-1828	Liberia, Africa,	Letters, Memoirs.
Austin, Samuel	1830	Worcester, Ms.	Sermons, Dissertations.
Backus, Isaac	1724-1806	Middleboro', Ms.	History, Sermons.
Backus, Charles	1749-1803	Somers, Ct.	Sermons.
Backus, Azel	1816	Bethlem, Ct.	Do.
Baily, John	1644-1697	Boston, Ms.	Do.
Baldwin, Thomas	1753-1825	Do.	Do. Controversies.
Barclay, Henry	1755	New York City,	Indian Translation.
Bard, John	1742-1821	Do.	Tracts in Medicine.
Barnard, John	1681-1770	Marblehead, Ms.	Sermons.
Barnard, Edward	1774	Haverhill, Ms.	Poems, Sermons.
Barnes, Daniel H.	1818	New York City.	Philology, Natural History.
Barton, Benj. S.	1766-1815	Philadelphia, Pa.	Natural Philosophy, Medicine.
Bartram, John	1701-1777	London,	Botany.
Bartram, William	1739-1823	near Philadel.	Botany, Travels.
Bayard, James A.	1767-1815	Wilmington, Del.	Speeches.
Bayley, Richard	1745-1801	New York City.	Medicine.
Belknap, Jeremy	1744-1798	Dover, Boston,	History, Sermons, Poetry.
Bellamy, Joseph	1719-1790	Bethlem, Ct.	Divinity.
Benezet, Anthony	1713-1784	Philadelphia, Pa.	Philanthropic Works.
Bentley, William	1758-1819	Salem, Ms.	Sermons, Addresses, History.
Beverly, Robert	1716	Virginia,	History of Virginia.
Bingham, Caleb	1757-1817	Boston, Ms.	Books in Education.
Blair, James	1743	Williamsburgh, Va.	4 vols. Sermons.
Blair, Samuel	1751	Neshaminy, Pa.	History Revivals of Religion.
Bland, Richard	1778	Virginia,	Politics, Antiquities.
Bliss, George		Springfield, Ms.	Law, Addresses.
Bostwick, David	1720-1763	New York City,	Sermons.
Boudinot, Elias	1740-1819	Burlington, N. J.	Orations, Star in West.
Bowdoin, James	1727-1790	Boston, Ms.	Philosophy, Astronomy.
Boylston, Zabdiel	1680-1766	Do.	Medicine, Natural Philosophy.
Bradstreet, Anne	1612-1672	Do.	Poems.
Brainard, J. G. C.	1797-1828	Hartford, Ct.	Do.
Brainerd, David	1718-1747	among Indians.	Journals, Letters.
Brattle, Thomas	1672-1717	Cambridge, Ms.	System of Logic.
Brooks, John	1775-1805	Medford, Ms.	Politics, Medicine.

Brown, Charles B.	1771-1810	Philadelphia, Pa.	Novels, Politics.
Bruce, Archibald	1771-1818	New York City.	Mineralogical Journal.
Bruen, Matthias	1798-1829	Do.	Travels, Sermons.
Buckminster, Jos.	1751-1812	Portsmouth, N.H.	Sermons.
Buckminster J. S.	1784-1812	Boston,	Do. Reviews.
Buell, Samuel	1716-1798	East Hampton, L.I.	Do. Narratives.
Bulkley, Peter	1583-1659	Concord, Ms.	Do. Latin Poetry.
Burke, John D.	1808	Boston, Ms.	History of Virginia.
Burr, Aaron	1714-1757	Princeton, N. J.	Sermons, Divinity.
Byles, Mather	1706-1788	Boston, Ms.	Poetry, Essays, Epistles.
Carter, Nath. H.	1788-1830	New York City.	Poems, Essays, Travels.
Catlin, Jacob	1826	N. Marlborough,	Compend of Divinity.
Chauncy, Charles	1589-1672	Cambridge, Ms.	Sermons, Divinity.
Chauncy, Charles	1705-1787	Boston, Ms.	Do. Philosophy, Politics.
Cheever, Ezekiel	1615-1708	Do.	Latin Accidence.
Christmas, Jos. S.	1803-1830	Montreal,	Sermons, Letters.
Clap, Roger	1609-1691	Dorchester, Ms.	Autobiography.
Clap, Thomas	1703-1767	New Haven, Ct.	History, Philosophy, Divinity.
Clarke, John	1755-1798	Boston, Ms.	Sermons, Letters to a Student.
Clayton, John	1686-1773	{ near Williams- burg, Va.	{ Botany.
Clinton, De Witt	1769-1828	Albany, N. Y.	Addresses, Philosophy.
Coffin, Robert S.	1797-1827	Newburyport, Ms.	Poems.
Colden, Cadwall.	1688-1776	New York City.	Medicine, Philosophy.
Colman, Benjamin	1673-1747	Boston,	Sermons, Poems, Miscellanies.
Cooper, William	1694-1743	Do.	Do.
Cooper Samuel	1725-1783	Do.	Do. Poems, Politics.
Cornelius, Elias	1795-1832	Do. Salem, Ms.	Do. Miscellanies.
Cotton, John	1585-1652	Do.	Theology, Sermons.
Crafts, William	1787-1826	Charleston, S. C.	Poems, Essays.
Cummings, J. A.	1773-1820	Boston, Ms.	Geography.
Cutler, Timothy	1683-1765	New Haven, Ct.	Sermons, Philology.
Cutler, Manasseh	1743-1823	Hamilton, Ms.	Do. Botany.
Dallas, Alex. J.	1759-1817	Philadelphia, Pa.	Politics.
Dana, James F.	1793-1827	Cambridge, Ms.	Natural History.
Danforth, Samuel	1626-1674	Roxbury, Ms.	Astronomy, Sermons.
Davenport, John	1597-1670	New Haven, Ct.	Sermons, Letters.
Davidson, L. M.	1808-1825	Plattsburg, N. Y.	Poems.
Davies, Samuel	1724-1761	Princeton, N. J.	Sermons.
Dehon, Theodore	1776-1817	Charleston, S. C.	Do. Addresses.
Dennie, Joseph	1768-1812	Philadelphia, Pa.	Essays, Journals.
Dexter, Samuel	1761-1816	Boston, Ms.	Speeches, Politics.
Dickinson, Jon.	1688-1747	Elizabethtown,	Theology.
Dickinson, John	1732-1808	Wilmington, Del.	Politics.
Dorsey, John S.	1783-1818	Philadelphia, Pa.	Elements of Surgery.
Dudley, Paul	1675-1751	Boston,	Sermons, Philosophical Papers.
Dunster, Henry	1659	Cambridge, Ms.	Hymns, Theology.
Dutton, Matth. R.	1783-1825	Yale College,	Course of Mathematics.
Dwight, Timothy	1752-1817	Do.	Travels, Theology, Poems.
Dwight, Henry E.	1832	New Haven, Ct.	Essays, Travels.
Eastburn, J. W.	1797-1819	New York City,	Poems.
Edwards, Jonathan	1703-1758	Northampton, Ms.	Metaphysics, Divinity.
Edwards, Jonathan	1745-1801	Schenectady, N.Y.	Do. Theology.
Eliot, John	1604-1690	Roxbury, Ms.	Indian Bible, Grammar, &c.
Eliot, John	1754-1813	Boston, Ms.	Biography, History, Sermons.
Ellicott, Andrew	1759-1820	West Point,	Philosophical Papers.
Elliott, Stephen	1771-1830	Charleston, S. C.	{ Botany of South Carolina and Georgia.
Emerson, William	1769-1811	Boston, Ms.	Ecclesiastical Hist., Sermons.
Evans, Lewis	1756	Pennsylvania,	Geography.



Evarts, Jeremiah	1781-1831	Boston, Ms.	Reports, Essays, Miscellanies.
Erving, John	1732-1802	Philadelphia, Pa.	Natural Philosophy, Sermons.
Finley, Samuel	1715-1766	Princeton, N. J.	Theology.
Fisher, Alex. M.	1794-1822	Yale College,	Mathematics, Nat. Philosophy.
Fisk, Pliny	1792-1825	Syria,	Letters, Journals.
Fiske, Nathan	1733-1799	Brookfield, Ms.	Essays, Sermons.
Fitzhugh, Wm. H.	1792-1830	Virginia,	Essays, Philanthropic Papers.
Foxcroft, Thomas	1697-1769	Boston, Ms.	Sermons, Miscellanies.
Franklin, Benjamin	1706-1790	Philadelphia, Pa.	Philos., Pol. Econ., Politics.
Frisbie, Levi	1784-1822	Cambridge, Ms.	Moral Philosophy.
Fulton, Robert	1765-1815	New York City,	Natural Philosophy, Engineer.
Godfrey, Thomas		Philadelphia, Pa.	Inventor of Quadrants.
Godman, John D.	1799-1830	Do.	Medicine, Natural History.
Gookin, Daniel	1687	Boston, Ms.	Hist. Indians, Hist. N. Eng.
Gordon, William	1807	Roxbury, Ms.	Hist. Am. Revolution, Sermons.
Gorham, John	1783-1829	Boston, Ms.	Elements of Chemistry.
Graham, Isabella	1742-1814	New York City,	Letters, Journals.
Griffin, Edmund D.	1804-1830	Do.	Remains, Journals, Lectures.
Hamilton, Alex.	1757-1804	Do.	Political Papers.
Harper, Robert G.	1765-1825	Baltimore, Md.	Speeches and Addresses.
Haven, Samuel	1727-1806	Portsmouth, N.H.	Sermons, Addresses.
Haven, Nathl. A.	1790-1826	Do.	Reviews, Remains, Miscel.
Hawley, Gideon	1807	Stockbridge, Ms.	Historical, Indian Papers.
Hazard, Ebenezer	1817	Philadelphia, Pa.	Historical Collections.
Heckewelder, J.	1743-1823	Bethlehem, Pa.	Miss. Papers, Indian Antiq.
Henry, Patrick	1736-1799	Virginia,	Speeches, Letters.
Hobart, John H.	1776-1830	New York City,	Sermons, Charges.
Holley, Horace	1781-1827	Lexington, Ky.	Do. Remains.
Hooker, Thomas	1586-1647	Hartford, Ct.	Do. Church Discipline.
Hopkins, Samuel	1721-1803	Newport, R. I.	{ Theological Treatises, Sermons, Memoirs.
Hopkinson, F.	1738-1791	Bordentown, N. J.	Miscellanies.
Hubbard, William	1621-1704	Ipswich, Ms.	History of New England.
Humphreys, David	1753-1818	Hartford, Ct.	Poems, Miscellanies.
Huntington, Jos.	1795	Coventry, Ct.	Divinity.
Hutchinson, Thos.	1711-1780	Boston, Ms.	History of Massachusetts.
Jay, John	1745-1829	W. Chester Co. N.Y.	Political Papers.
Jefferson, Thomas	1743-1826	Monticello, Va.	Letters, History, Politics.
Jenkins, Charles	1786-1831	Portland, Me.	Sermons, Poems,
Johnson, Samuel	1696-1772	Stratford, Ct.	Do. Philology.
Johnson, Wm. S.	1727-1819	Do.	Miscellanies.
Judson, Ann	1789-1826	Birmah,	Letters, Journals.
King, Rufus	1755-1827	New York City.	Speeches, Politics.
Kollock, Henry	1778-1819	Savannah, Ga.	4 vols. Sermons.
Lathrop, Joseph	1731-1820	West Springfield,	Theology.
Lathrop, John	1740-1816	Boston, Ms.	Sermons, Miscellanies.
Ledyard, John	1751-1789	Gen. Traveller,	Letters, Journals.
Lee, Richard H.	1732-1794	Virginia,	Politics, Miscellanies.
Lee, Francis L.	1734-1797	Do.	Miscellanies.
Lee, Arthur,	1740-1782	Do.	Politics, Letters.
Lewis, Meriwether	1774-1814	Louisiana,	Travels in the West.
Lincoln, Enoch	1788-1829	Paris, Me.	Poems, Hist. Collections.
Lining, John	1708-1760	South Carolina,	Medicine.
Linn, John B.	1777-1804	Philadelphia, Pa.	Poems, Sermons.
Livingston, Wm.	1841-1790	New Jersey,	Poems, Reviews, Miscellanies.
Livingston, J. H.	1746-1825	Do.	Sermons.
Logan, James	1674-1751	Philadelphia, Pa.	Philosophy, Philology.
Lowndes, William	1790-1822	South Carolina,	Speeches.
Mason, John M.	1770-1829	New York City,	Sermons, Addresses.
Mather, Increase	1639-1723	Boston, Ms.	Do. Tracts, History.

Mather, Cotton	1663-1728	Boston,	Bib. Amer., Magnalia, Sermons.
Maxcy, Jonathan	1768-1820	Providence, R. I.	Sermons.
Mayhew, Thomas	1657	Martha's Viney'd.	Letters.
Mayhew, Exp.	1673-1758	Do.	History, Sermons.
Mayhew, Jona.	1720-1766	Boston, Ms.	Sermons, Miscellanies.
Mc Kean, Joseph	1776-1808	Cambridge, Ms.	Do. Memoirs.
Mc Keen, Joseph	1757-1807	Brunswick, Me.	Do.
Melish, John	1770-1822	Philadelphia, Pa.	Geographical Works.
Minot, George R.	1758-1802	Boston, Ms.	History of Massachusetts.
Minto, Walter	1753-1796	Princeton, N. J.	Natural Philosophy.
Mitchell, Jona.	1624-1668	Cambridge, Ms.	Sermons, Letters.
Monis, Judah	1764	Northborough, Ms.	Hebrew Grammar.
Morris, Gouver.	1752-1816	Morrisania, N. J.	Orations, Letters.
Morse, Jedidiah	1761-1828	Charlestown, Ms.	Geography, History, Sermons.
Morton, Nath.	1612-1685	Plymouth, Ms.	New England Memorial.
Muhlenberg, H. E.	1758-1815		Botany, Natural History.
Nelson, —		New York City,	Philology.
Newman, Samuel	1600-1663	Rehoboth, Ms.	Concordance.
Norton, John	1606-1663	Boston, Ms.	Sermons, Memoirs.
Oakes, Urian	1631-1681	Cambridge, Ms.	Do.
Osborn, Selleck	1826	Wilmington, Del.	Poems.
Osgood, David	1748-1822	Medford, Ms.	Sermons.
Otis, James	1778	Boston, Ms.	Miscellanies.
Otis, James	1725-1783	Do.	Letters, Political Papers.
Paine, Robert T.	1731-1814	Do.	Charges.
Paine, Robert T.	1773-1811	Do.	Poems.
Parish, Elijah	1762-1825	Byfield, Ms.	History, Geography, Sermons.
Parker, Isaac	1768-1830	Boston, Ms.	Law, Memoir.
Parsons, Theoph.	1750-1813	Do.	Law Reports, Charges.
Payson, Edward	1783-1827	Portland, Me.	Sermons, Letters.
Pearson, Eliphalet	1752-1826	Andover, Ms.	Lectures, Sermons.
Peck, Wm. D.	1763-1822	Cambridge, Ms.	Natural Philosophy.
Pemberton, Eben.	1777	Boston, Ms.	Sermons.
Pemberton, Thos.	1728-1807	Do.	5 vols. Mass. History.
Penn, William	1644-1718	Philadelphia, Pa.	Theol. Tracts.
Phillips, George	1664	Watertown, Ms.	Miscellanies.
Pickering, Tim.	1746-1829	Salem, Ms.	Political Papers.
Pierson, Abraham	1707	New Haven, Ct.	Natural Philosophy.
Pinckney, C. C.	1746-1825	Charleston, S. C.	Political Papers.
Pinkney, William	1764-1822	Baltimore, Md.	Letters, Speeches.
Pownall, Thomas	1722-1804	Boston, Ms.	History, Political Papers.
Pratt, Benjamin	1709-1763	Do.	Poems, History of N. England.
Prince, Thomas	1687-1758	Do.	Sermons, Hist. N. Eng., Miscel.
Prince, Thomas	1722-1748	Do.	Christian History.
Quincy, Josiah Jr.	1744-1775	Do.	Letters, Journals.
Ramsay, David	1749-1815	Charleston, S. C.	History, Medicine.
Ramsay, Martha L.	1759-1811	Do.	Letters, Journals.
Rice, John H.	1831	Prince Edward, Va.	Reviews, Sermons, Letters.
Rittenhouse, David	1732-1796	Philadelphia, Pa.	Philosophical Papers.
Rodgers, John	1757-1811	New York City,	Sermons, Letters.
Romeyn, J. B. R.	1825	Do.	Do.
Rush, Benjamin	1745-1813	Philadelphia, Pa.	Medicine, Miscellanies.
Sargeant, John	1710-1749	Stockbridge, Ms.	Indian Translations.
Sewall, Samuel	1652-1730	Boston, Ms.	Politics, Religious Papers.
Sewall, Joseph	1688-1769	Do.	Sermons.
Sewall, Stephen	1734-1804	Cambridge, Ms.	Philology.
Shepard, Thomas	1605-1649	Do.	Sermons.
Sherman, John	1613-1675	Watertown, Ms.	Almanacs.
Smalley, John	1734-1820	Berlin, Ct.	Sermons, Theology.
Smith, John	1579-1631	Virginia,	Travels, History, Maps.

Smith, Robert	1723-1785	Pequea, Pa.	Sermons.
Smith, John B.	1756-1799	Schenectady, N.Y.	Miscellanies.
Smith, William	1803	Philadelphia, Pa.	Sermons, Politics.
Smith, John	1752-1809	Hanover, N. H.	Grammars.
Smith, Samuel S.	1750-1819	Princeton, N. J.	Sermons, History, Philosophy.
Smith, Nathan	1762-1829	New Haven, Ct.	Medicine, Memoirs.
Spring, Samuel	1746-1819	Newburyport, Ms.	Sermons.
Stiles, Ezra	1727-1795	New Haven, Ct.	History, Sermons, Philology.
Stillman, Samuel	1737-1807	Boston, Ms.	Sermons.
Stoddard, Solomon	1643-1729	Northampton, Ms.	Theology.
Stone, Samuel	1663	Hartford, Ct.	Sermons, Theology.
Strong, Caleb	1745-1819	Northampton, Ms.	Speeches.
Strong, Jonathan	1764-1814	Randolph, Ms.	Sermons.
Sullivan, James	1744-1808	Boston, Ms.	History, Politics.
Swift, Zephaniah	1759-1823	Lebanon, Ct.	Law.
Tappan, David	1753-1803	Cambridge, Ms.	Sermons, Addresses.
Thacher, Thomas	1620-1678	Weymouth, Ms.	Philology.
Thacher, Peter	1752-1802	Boston, Ms.	Sermons, Miscellanies.
Thacher, Saml. C.	1785-1811	Do.	Sermons, Reviews.
Thomas, Isaiah	1749-1831	Worcester, Ms.	History Printing.
Thompson, Benj.	1753-1814	Count Rumford,	Philosophical Essays.
Trumbull, Benj.	1820	North Haven, Ct.	History of Connecticut.
Trumbull, John	1750-1831	Hartford, Ct.	Mc Fingal and other poems.
Tucker, St. Geo.	1827	Virginia,	Law Tracts.
Tudor, William	1830	Boston, Ms.	{ Historical Letters, Essays, { Life of Otis.
Wadsworth, Benj.	1737	Cambridge, Ms.	Sermons.
Waln, Robert Jr.	1794-1825	Philadelphia, Pa.	{ Life of Fayette, Signers of { Declaration.
Ward, Nathaniel	1570-1653	Ipswich, Ms.	Satires, Sermons.
Warren, Mercy	1727-1814	Plymouth, Ms.	Hist. of Am. Rev., Poems.
Warren, John	1753-1815	Boston, Ms.	Orations and Addresses.
Washington, Geo.	1732-1799	{ Westmoreland { Co. Va.	{ Official Papers, Letters.
Webber, Samuel	1759-1810	Cambridge, Ms.	Mathematics.
West, Samuel	1730-1807	New Bedford, Ms.	Sermons.
West, Stephen	1736-1819	Stockbridge, Ms.	Theology.
Wheatley, Phillis	1794	Boston,	Poems.
Wheelock, Eleazer	1711-1779	Hanover, N. H.	Sermons, Histories.
Wheelock, John	1754-1817	Do.	Historical.
Whelpley, Samuel	1766-1817	New York City,	Triangle, History.
Wigglesworth, E.	1765	Cambridge, Ms.	Lectures.
Wilcox, Carlos	1794-1827	Hartford, Ct.	Poems, Sermons, Letters.
Willard, Samuel	1640-1707	Boston, Ms.	Sermons.
Willard, Joseph	1738-1804	Cambridge, Ms.	Philosophical Papers, Sermons.
Williams, Roger	1599-1683	Providence, R. I.	Controversies, Histories.
Williams, Samuel	1761-1817	Rutland, Vt.	History of Vermont.
Williams, Saml. P.	1779-1826	Mansfield, Ct.	Sermons.
Wilson, James	1742-1798	Princeton, N. J.	Works in 3 volumes.
Wilson, James P.	1830	Philadelphia,	Lectures, Miscellanies.
Wilson, Peter	1826	New York City,	Greek Prosody.
Wilson, Alex.	1813	Philadelphia,	Ornithology, Poems.
Winslow, Edward	1594-1655	Plymouth, Ms.	History.
Winthrop, John	1587-1649	Boston,	Journal.
Winthrop, John	1799	Cambridge, Ms.	Natural Philosophy.
Wise, John	1725	Ipswich, Ms.	Ecclesiastical.
Witherspoon, John	1721-1794	Princeton, N. J.	Sermons.
Wood, William		Boston,	History of Massachusetts.
Worcester, Saml.	1771-1821	Salem, Ms.	Sermons, Miss. Reports.
Zeisberger, Dav.	1721	Ohio,	Indian Antiquities.



A CHRONOLOGICAL TABLE OF THE PRINCIPAL GEOGRAPHICAL DISCOVERIES OF MODERN EUROPEAN NATIONS.

- 861 *Feroe Islands*—discovered about this time by a Scandinavian vessel.
- 871 *Iceland*—discovered by some Norwegian chiefs, who were compelled to leave their native country. According to some accounts, it had been visited before this, by a Scandinavian pirate, Naddodd.
- 950 *Greenland*—discovered by the Icelanders about this period. The first colony established there was destroyed by a pestilence in the 14th century, and by the accumulation of ice which prevented all communication between Iceland and Greenland.
- 1001 *Winenland*—a part of the continent of America, is supposed to have been discovered by the Icelanders. It was called *Winenland*, or *Vinland*, from the abundance of a species of vine found there. The Icelandic chronicles are full and minute respecting this discovery.
- 1344 *Madeira*.—The discovery of this island attributed to an Englishman, Robert Macham; it was revisited in 1419 by Juan Gonzalez, and Tristan Vaz, Portuguese.
- 1345 *Canary Isles*—discovered by some Genoese and Spanish seamen, having been known to the ancients.
- 1364 *Guinea*—the coast of, discovered by some seamen of Dieppe, about this period.
- 1418 *Porto Santo*—discovered by Vaz and Zarco, Portuguese.
- 1419 *Madeira*—discovered by the same navigators. It was first called *St. Lawrence*, after the Saint's day on which it was seen:—and subsequently *Madeira*, on account of its woods.
- 1434 *Cape Bojador* or *Nun*—doubled for the first time by the Portuguese.
- 1440 } *Senegal River*—discovered by the Portuguese.
- 1445 }
- 1446 *Cape Verd*—discovered by Denis Fernandez, a Portuguese.
- 1448 *Azores Islands*—discovered by Gonzallo Vello, a Portuguese.
- 1449 *Cape Verd Islands*—discovered by Antonio de Noli, a Genoese in the service of Portugal.
- 1471 *Island of St. Thomas*, under the Equator, discovered.
- 1484 *Congo*—discovered by the Portuguese, under Diego Cam.
- 1486 *Cape of Good Hope*—discovered by Bartholomew Diaz. It was originally called "The Cape of Tempests," and was also named "The Lion of the Sea," and "The Head of Africa." The appellation was changed by John II., King of Portugal, who augured favorably of future discoveries from Diaz having reached the extremity of Africa.
- 1492 *Lucayos* (or *Bahama*) *Islands*.—These were the first points of discovery by Columbus. *San Salvador*, one of these islands, was first seen by this great navigator, on the night of the 11th or 12th of October, in this year.
- Cuba, Island of*  
*Hispaniola, or St. Domingo* } discovered by Columbus in his first voyage.
- 1493 *Jamaica*  
*St. Christopher's* } discovered by Columbus in his second voyage.
- Dominica* }
- 1497 *Cape of Good Hope*—doubled by Vasco di Gama, and the passage to India discovered.
- 1497 *Newfoundland*—discovered by John Cabot, who first called it *Prima Vista* and *Baccalaos*. The title of *Prima Vista* still belongs to one of its capes, and an adjacent island is still called *Baccalao*.
- 1498 *Continent of America*—discovered by Columbus.
- Malabar, Coast of*—discovered by Vasco di Gama.
- Mozambique, Island of*—discovered by Vasco di Gama.
- 1499 *America, Eastern Coasts of*—discovered by Ojéde and Amerigo Vespucci. (It is contended by some that this preceded by a year the discovery of the American Continent by Columbus.)
- 1500 *Brazil*—discovered 24th April by Alvarez de Cabral, a Portuguese, who was driven on its coasts by a tempest. He called it the Land of the Holy Cross. It was subsequently called *Brazil*, on account of its red wood; and was carefully explored by Amerigo Vespucci, from 1500 to 1504.

- 1501 *Labrador and River St. Lawrence*—discovered by Corterçal, who sailed from Lisbon on a voyage of discovery for the Portuguese.
- 1502 *Gulf of Mexico*.—Some of the shores of this Gulf explored by Columbus on his last voyage.
- St. Helena, the Island of*—discovered by Jean de Nova, a Portuguese.
- 1506 *Ceylon*—discovered by the Portuguese. Ceylon was known to the Romans in the time of Claudius.
- 1506 *Madagascar, Island of*—discovered by Tristan da Cunha, and revisited by the Portuguese navigator Fernandez Pereira, in 1508. This island was first called St. Laurence, having been discovered on the day of that saint.
- 1508 *Canada*—visited by Thomas Aubert. Known before to fishermen who had been thrown there by a tempest.
- Ascension Isle*—discovered by Tristan da Cunha.
- Sumatra, Island of*—discovered by Siqueyra, a Portuguese.
- 1511 *Sumatra*—more accurately examined by the Portuguese.
- Molucca Isles*—discovered by the Portuguese.
- Sunda Isles*—discovered by Abrew, a Portuguese.
- 1512 *Maldives*.—A Portuguese navigator, wrecked on these Islands, found them in occasional possession of the *Arabians*.
- Florida*—discovered by Ponce de Leon, a Spanish navigator.
- 1513 *Borneo and Java*.—The Portuguese became acquainted with these Islands.
- 1513 *South Sea*.—The Great Ocean was discovered this year from the mountains of Darien, by Nugnez de Balboa, and subsequently navigated by Magellan. The supposition of the New World being part of India now ceased.
- 1515 *Peru*—discovered by Perez de la Rua.
- 1516 *Rio Janeiro*—discovered by Dias de Solis.
- 1516 *Rio de la Plata*—discovered by the same.
- 1517 *China*—discovery of, by sea, by Fernand Perez d'Andrada.
- 1517 *Bengal*—discovered by some Portuguese thrown on the coast by a tempest.
- 1518 *Mexico*—discovered by the Spaniards. Conquered by Cortez, in 1519.
- 1519 *Magellan, Straits of*—passed by Magellan with a fleet of discovery, fitted out by the Emperor Charles V. The first voyage round the world was undertaken by this navigator; and his vessel performed the enterprize, although the commander perished.
- 1520 *Terra del Fuego*—discovered by Magellan.
- 1521 *Ladron Islands*—discovered by Magellan.
- 1521 *Philippines*.—This archipelago discovered by Magellan, who lost his life here in a skirmish.
- 1524 *New France*.—The first voyage of discovery made by the French under Francis the First, one of whose ships, after reaching Florida, coasted along as far as 50 deg. north latitude, and gave to this part the name of New France.
- 1524 *North America*—travelled over from Florida to Newfoundland by Verrazzani, a Florentine, in the service of France.
- 1525 *New Holland*—discovered by the Portuguese about this time: this immense tract was for some time neglected by Europeans, but was visited by the Dutch, at various periods, from 1619 to 1644. This fine country is now colonized by the English, and every year adds something to our knowledge of its extent and its peculiarities.
- 1527 *New Guinea*—discovered by Saavedra, a Spaniard, sent from Mexico, by Cortez.
- 1530 *Guinea*—the first voyage to, made by an English ship for elephants' teeth.
- 1534 *Canada*—visited by Cortier, of St. Malo; a settlement having previously been made in 1523, by Verrazzani, who took possession in the name of Francis I. of France.
- 1535 *California*—discovered by Cortez.
- 1537 *Chili*—discovered by Diego de Almagro, one of the conquerors of Peru.
- 1541 *Labrador*—discovered by a French engineer, Alphonze.
- 1541 *India*—the first English ship sailed to, for the purpose of attacking the Portuguese.
- 1542 *Japan*—discovered by the Portuguese, Antonie de Meta and Antonie de Peyxoto, who were cast by a tempest on its coasts.
- 1545 *Potosi, Mines of*—discovered by the Spaniards.
- 1552 *Spitzbergen*—observed by the English, but mistaken for part of Greenland. Visited by Barentz, a Dutch navigator in search of a north-east passage, in 1596.
- 1553 *White Sea*.—This sea, which had not been visited since the time of Alfred, was now supposed to be discovered by Chancellor, the English navigator.
- Nova Zembla*—discovered by Willoughby, an English seaman.
- 1575 *Solomon's Isles*—discovered by Mendana, a Spaniard, sent by the Governor of Peru.

- 1576 *Frobisher's Strait*—discovered by the English navigator whose name it bears. *Greenland*—further explored by Frobisher, who also penetrated further between this country and Labrador.
- 1577 *New Albion*—discovered by Drake, who was the second to attempt a voyage round the world, which he performed in three years.
- 1580 *Siberia*—discovered by Yermak Timophéievitch, Chief of Cossacks.
- 1587 *Davis's Strait*—discovered by the English navigator whose name it bears, in his voyage for the discovery of a north-west passage.
- 1594 *Falkland Islands*—discovered by the English navigator, Hawkins.
- 1595 *Marquesas*—discovered by Mendana, a Spaniard, on his voyage from Peru to found a colony in the Solomon Isles.
- Solitary Island*—discovered by Mendana on the above-named voyage.
- 1606 *Archipelago del Espirito Santo*—discovered by Guiros, a Portuguese, sent from Peru. These Islands are the Cyclades of Bougainville, and the New Hebrides of Cook.
- Otaheite*—supposed to be discovered by Guiros, who named it Sagittaria.
- 1607 } *Hudson's Bay*—discovered by the celebrated English navigator, Hudson, on  
1610 } his third voyage. Venturing to pass the winter in this Bay on his fourth  
voyage, he was, with four others, thrown by his sailors into a boat, and left to  
perish.
- 1607 *Chesapeake Bay*—discovered by John Smith.
- 1615 *Straits of Le Maire*—discovered with the island of Staten on the east, by Le Maire, a merchant of Amsterdam, and Schouten, a merchant of Horn.
- 1616 *Cape Horn*—doubled by Le Maire and Schouten, Dutch navigators, who called it after the town of which Schouten was a native. These enterprising men performed a voyage round the world in about two years.
- 1616 *Van Dieman's Land*—discovered by the Dutch.
- 1616 *Baffin's Bay*—discovered by William Baffin, an Englishman. The nature and extent of this discovery were much doubted, till the expeditions of Ross and Parry proved that Baffin was substantially accurate in his statement.
- 1636 *Frozen Ocean*.—In this year the Russians discovered that this ocean washed and bounded the north of Asia. The first Russian ship sailed down the Lena into this sea.
- 1642 *New Zealand*—with the southern part of Van Dieman's Land, discovered by Tasman, a Dutch navigator.
- 1654 *Bourbon*—Isle of, occupied by the French.
- 1673 *Louisiana*—discovered by the French. This country received its name from La Salle, a Frenchman, who explored the Mississippi, in 1682.
- 1686 *Easter Island*—discovered by Roggewein, a Dutch navigator.
- 1690 *Kamschatka*—the principal settlement of the Russians on the coast of Asia, discovered by a Cossack chief, Morosko. This country was taken possession of by the Russians in 1697.
- 1692 *Japan*.—Carefully visited by Kemfer, a German.
- 1699 *New Britain*.—This island, and the straits which separate it from New Guinea, discovered by Dampier. This enterprising seaman made a voyage round the world at the period of this discovery.
- 1711 *Kurile Isles*—occupied by the Russians. The people of these islands, which are twenty-one in number, still pay tribute to Russia. They are principally volcanic.
- 1728 *Behring's Strait*—explored and designated by a Danish navigator in the service of Russia, whose name it bears. Behring thus established that the continents of Asia and America are not united, but are distant from each other about thirty-nine miles.
- 1728 *Kamschatka*—ascertained by Behring to be a peninsula.
- 1741 *Aleutian Isles*—on the coast of North America, discovered by Behring. A more accurate survey of these Islands was made under the Russian Government, by Captains Billing and Sarytchef, from 1781 to 1798.
- 1765 *Duke of York's Island*—discovered by Byron.
- Isles of Danger*—discovered by Byron.
- 1767 *Otaheite*—discovered by Wallis.
- 1768 *Cook's Strait*—discovered by Captain Cook on his first voyage round the World, which occupied from 1768 to 1771.
- 1770 *New South Wales*—discovered by Captain Cook.
- 1772 *Island of Desolation*—the first land south of India, discovered by Kerguelen, and called by his name. Subsequently called the Island of Desolation by Captain Cook.



- 1774 *New Caledonia*—discovered by Cook in his second voyage, 1772—1775.  
 1778 *Icy Cape*—discovered by Captain Cook.  
 1778 *Sandwich Islands*—discovered by Cook in his third voyage, which commenced in 1776. He lost his life in 1779.  
 1797 *Bass's Straits*.—Mr. Bass, surgeon of H. M. S. *Reliance*, penetrated as far as Western Port, in a small open boat, from Port Jackson, and was of opinion that a Strait existed between New South Wales and Van Dieman's Land. In 1799, Lieut. Flinders circumnavigated Van Dieman's Land, and named the Strait after Mr. Bass.  
 1804, 5, 6. *Missouri* explored to its sources by Captains Lewis and Clarke, and the origin and source of the *Columbia* ascertained.  
 1819 *Barrow's Straits*—discovered by Lieut. Parry, who penetrated as far as Melville Island, in lat. 74 min. 26 sec. N., and long. 113 min. 47 sec. W. The Strait was entered on the 3d August. The lowest state of the thermometer was 55 deg. below zero of Fahrenheit.  
 1819 *New South Shetland*—discovered by Mr. Smith, of the brig *William*, bound to Valparaiso.  
 1819 } *North America*—The northern limits of, determined by Capt. Franklin, from the  
 1822 } mouth of the Coppermine River to Cape Turnagain.  
 1821 *Asia*—The northern limits of, determined by Baron Wrangel.  
 1825-6 *North America*—Franklin's second expedition, in which the coast between the mouths of the Coppermine and M'Kenzie's rivers, and the coast from the mouth of the latter to 149½ deg. W. long. were discovered.  
 1827 *North America*.—In August of this year, Captain Beechey, in H. M. S. *Blossom*, discovered the coast from Icy Cape to Point Barrow, leaving about 140 miles of coast unexplored between this Point and Point Beechey. Point Barrow is in 156½ deg. W. long.

The preceding article was taken from the *Companion to the British Almanac*; also, a part of the following article, with abridgment and alterations.

## EXPLANATION OF CERTAIN ANCIENT AND MODERN ERAS.

A *solar year* is that space of time during which all the seasons have their course. This takes place in 365 days, 5 hours, 48 minutes, and 49 seconds; and an approximation to that time has been adopted by those nations which have had sufficient astronomical science to determine it. But as it would be impracticable to begin every new year at a different hour of the day, which would be necessary if the perfect year should always be completed before the commencement of a new one, 365 days have been taken as the length of a year, leaving the odd hours and minutes to accumulate until they amount to a whole day, when they are added to the year, making what is called a leap year, or intercalary year of 366 days.

A *lunar year* consists of 12 moons, or 354 days. This may be convenient enough for short periods, but is so ill adapted for the computation of civilized nations, that none but Mohammedans have continued in the use of it even for a little time. In a few years, its commencement varies through all the seasons.

The *semi lunar year* is that in which the months are regulated according to the course of the moon, but to which from time to time a month is added, whenever the year would range too widely from its original situation. This year is inconvenient from its varied duration; but, as in a long course of years, the months remain nearly at the same situation, it is less objectionable than the pure lunar year. It was the mode of computation of the Greeks and Romans, and is even now that of the Chinese, Tartars, Japanese, and Jews.

### *The Roman Year.*

The Roman year is that, in its arrangement and division, upon which our year is entirely founded. The Romans reckoned their time from the date which

some of their antiquaries chose to assign for the founding of Rome—the 21st of April, in the 2d year of the 6th Olympiad, or 754 B. C. This era is designated by the letters A. U. C. or, *ab urbe condita*, “from the building of the City.” The first year used by them, and attributed to Romulus, consisted of 10 months, from March to December, or 304 days. It is supposed that extraordinary months were added when it was found to be necessary.

Numa is said to have added two months, January at the beginning, and February at the end. All these months consisted of 29 or 31 days. The year was lunar and consequently shorter than the true year. February subsequently became the second month.

This computation was followed, with some slight variations, until the time of Julius Cæsar, who, observing that the beginning of the year, instead of occurring in winter, as at first, had now receded to the autumn, ordered that the year A. U. C. 707, or 47 B. C., should consist of 445 days, whereby the following year might begin at the proper time. He also determined that the year should be solar, without any reference to the lunar motions. Supposing the natural year to consist of 365 days and 6 hours, he ordered that three years in succession should each consist of 365 days, and the fourth should contain 366 days. The only difference between their calendar and ours, was in their mode of counting days, which was backwards instead of forwards. The following was the Roman month with the days opposite according to our mode.

English.	Roman.	English.	Roman.
Jan. 1.	kalends.	Jan. 17.	16th before kalends of February.
2.	4th before nones.	18.	15th “ “ “
3.	3d “	19.	14th “ “ “
4.	day “	20.	13th “ “ “
5.	nones.	21.	12th “ “ “
6.	8th before ides.	22.	11th “ “ “
7.	7th “	23.	10th “ “ “
8.	6th “	24.	9th “ “ “
9.	5th “	25.	8th “ “ “
10.	4th “	26.	7th “ “ “
11.	3d “	27.	6th “ “ “
12.	day “	28.	5th “ “ “
13.	ides.	29.	4th “ “ “
14.	19th before kalends of February.	30.	3d “ “ “
15.	18th “ “ “	31.	day “ “ “
16.	17th “ “ “		

The nones and ides of March, May, July, and October, are two days later than in January, the nones falling on the 7th and the ides on the 15th of those months; the 2d of March, was therefore called the 6th before the nones, and so on. In all the other months, the kalends, nones, and ides hold the same places as in the month of January. In the months, which have but 30 days, the number of days before the kalends will, of course, be one less, and in February, three less. In leap years, the additional day was inserted in February, as in our calendars; but instead of making a 29th day, the 24th was reckoned twice, and being called in Latin *sexto kal. Mart.* (or 6th day before the kalends of March,) this, with the addition of *bis* (twice) gave the name of *bissextile* to the leap year, which it still retains. The first year reckoned on this principle, was a leap year. (A. U. C. 708, or B. C. 46.) The Roman year has been adopted by almost all Christian nations, with no other variation than taking the birth of Christ as the commencement, instead of the building of Rome. If the given Roman year be less than 754, deduct it from 754; if the given Roman year be not less than 754, deduct 753 from it: The remainder gives the year (B. C. and A. D. in the first and second cases respectively) in which the Roman year commences. Required the year 701, A. U. C.

754  
Deduct, 701

53 B. C.

Required the year, 780 A. U. C.  
Deduct, 753

27 A. D.

*Greek method of Computing Time.*

The Greeks computed their time by the celebrated era of the Olympiads which date from the year 776 B. C., being the year in which Coroebus was successful in the Olympic games. This era differed from all others in being reckoned by periods of four years, instead of single years. Each period of four years was called an Olympiad, and in marking a date, the year and Olympiad were both mentioned. The year was luni-solar, of 12 or 13 months. The names of the months varied in the different states of Greece, but the Attic months are most usual. They are as follows.—

- |                  |                  |                   |
|------------------|------------------|-------------------|
| 1. Hecatombeon.  | 5. Moemacterion. | 9. Elaphebolion.  |
| 2. Metageitnion. | 6. Poseideon.    | 10. Munychion.    |
| 3. Boedromion.   | 7. Gamelion.     | 11. Thargelion.   |
| 4. Pyanepsion.   | 8. Anthesterion. | 12. Seirophorion. |

In the year of 13 months, the additional month was inserted after Poseideon, and called the second Poseideon. After various erroneous calculations, of greater or less importance, the philosopher, Meton, B. C. 432, invented the period or cycle of 19 years. He supposed 235 moons to be exactly equal to 19 solar years, and that in every period of 19 years, the new and full moons would recur regularly at the same seasons. Nineteen years, of 12 moons each, would contain 228 moons, and consequently 7 moons were to be added. These were inserted in the 3d, 5th, 8th, 11th, 13th, 16th, and 19th years. Instead also of making the months of 30 and 29 days alternately, he determined that each month should consist nominally of 30 days, but that every 63d day should be omitted, in numbering. The third day of Boedromion, for example, was omitted in the first year, the 6th of Poseideon, and so on to the end of the 19th year, when the last exemptile day (the third of Thargelion) was retained, making that year to consist of 385 days. This cycle was not quite accurate; 19 solar years are equal to about 6939 days, 14½ hours, while 235 lunations amount to 6939 days, 16½ hours, or 2 hours more. In the year 330 B. C., this excess amounted to only 11 hours; but by the cycle of Meton, to above 52 hours, he having made 19 years equal to 6940 days. Another astronomer, Calippus, invented the cycle of 76 years, which consisted of 27,759 days, exactly equal to 76 Julian years, but above 14 hours in excess of the true solar year. His system continued in use from 330 B. C., as long as the Olympiads were employed. To reduce the date by Olympiads to our era, multiply the past Olympiad by 4, and add the odd year. Subtract the sum from 777 if before Christ, and subtract 776 from the sum if after Christ, the remainder will be the beginning of the given year. The year began within a fortnight of the middle of July. The third month of the 2d year of the 135th Olympiad is required.

134	Olympiads elapsed.
4	777
<hr/>	<hr/>
536	538
2	239
<hr/>	<hr/>
538	

The year began in July, 239 B. C.; the third month is consequently September, 239 B. C.

*The Christian Era.*

The Christian era, used by almost all Christian nations, dates from January 1st, in the middle of the fourth year of the 194th Olympiad, and in the 753d of the building of Rome. It was first introduced in the 6th century, but was not very generally employed for some centuries after. The Christian year, in its division, follows exactly the Roman year; consisting of 365 days for three successive years, and of 366 in the fourth year, which is termed leap year. This computation subsisted for 1,000 years, throughout Europe, without alteration,



and is still used by the followers of the Greek church. The simplicity of this form has brought it into very general use, and it is customary for astronomers and chronologists, in treating of ancient times, to date back in the same order from its commencement. The year immediately before the birth of Christ is usually reckoned as 1 B. C. There was, however, one slight error, which is still retained by the Greek church. The year as arranged by Julius Cæsar, was 11 min. 11 sec. too long, amounting to a day in nearly 129 years; and towards the end of the 16th century, the time of celebrating the church festivals had advanced 10 days beyond the periods fixed by the council of Nice, in 325. It was in consequence ordered by a bull of Gregory XIII., that the year 1582 should consist of 355 days only, which was effected by omitting 10 days in the month of October—from the 5th to the 14th. And to prevent the recurrence of a like irregularity, it was also ordered, that in three centuries out of four, the last year should be a common year, instead of a leap year, as it would have been by the Julian calendar. The year 1600 remained a leap year, but 1700, 1800, and 1900, were to be common years. This amended mode of computing was called the New Style, and was immediately adopted in all Catholic countries, while the Old Style continued to be employed by Protestants. Gradually, however, the Protestants employed the New Style. In England, the reformed calendar was adopted in the year 1752, by omitting 11 days, to which the difference between the styles then amounted. The alteration was effected in the month of September; the day which would have been the third was called the fourteenth. The Greeks and Russians still use the Old Style.

To turn the Old Style into the new.

From the alteration of Style to 29th of Feb. 1700, add 10 days.

“ March 1st, 1700, to 29th of Feb. 1800, add 11 days.

“ “ 1800, “ “ 1900, “ 12 “

“ “ 1900, “ “ 2100, “ 13 “

Examples, 17th March, 1801, O. S. is 29th March, 1801, N. S.

19th Feb. 1703, O. S. is 2d March, 1703, N. S.

24th Dec. 1690, O. S. is 3d Jan. 1691, N. S.

20th Dec. 1829, O. S. is 1st Jan. 1830, N. S.

In England, until the year 1752, the year was considered to begin on the 25th of March; any date, therefore, from the 1st of January to the 24th of March, will be a year too little. It had been the practice for many years preceding the change of Style, to write both years, by way of obviating mistakes, as 1st of Feb. 1707-8, or 1707-8, meaning the year 1708, if begun in January, or 1707, if begun in March. All nations, who now use either the Old or New Style, begin the year on the 1st of January.

#### *Various Eastern Eras.*

The CREATION has been adopted as an epoch by Christian and Jewish writers, and would have been found very convenient, by doing away with the difficulty of counting before and after any particular date, as is necessary when the era begins at a later period. But unfortunately writers are not agreed as to the precise time of commencing. We consider the creation as taking place 4004 years B. C.; but there are about 140 different variations in this respect. The following are some of the principal.

ERA OF CONSTANTINOPLE. In this era, the creation is placed 5508 years B. C. It was used by the Russians until the time of Peter the Great, and is still used in the Greek church. The civil year begins the first of September, and the ecclesiastical towards the end of March. The day is not exactly determined. To reduce it to our era, subtract 5508 years from January to August, and 5509 from September to the end.

The month of March,	6901
	5508
	<hr/>
	1393

The month of October,	7302
	5509
	<hr/>
	1793

**ERA OF ANTIOCH, AND ERA OF ALEXANDRIA.** Although these eras differed at their formation by 10 years, they afterwards coincided. They were both much in use by the early Christian writers attached to the churches of Antioch and Alexandria. In the computation of Alexandria, the creation was considered to be 5492 years before Christ, and, in consequence, the year A. D. was equal to 5503. This computation continued to the year 284 A. D. which was called 5786. In the next year, (285 A. D.,) which should have been 5787, ten years were discarded, and the date became 5777. This is still used by the Abyssinians. The era of Antioch considered the creation to be 5492 years B. C., and, therefore, the year 285 A. D. was 5777. As this was equal to the date of Alexandria, the two eras, from this time, were considered as one. Dates of the Alexandrian era are reduced to the Christian era by subtracting 5502 until the year 5786, and after that time by subtracting 5492. In the era of Antioch, 5492 are always subtracted.

**ABYSSINIAN ERA.** The Abyssinians reckon their years from the creation, which they place in the 5493d year before our era, on the 29th of August, O. S.; and their dates will consequently exceed ours by 5492 years, and 125 days. They have 12 months of 30 days each, and 5 days added at the end, called *pagomen*, from a Greek word, meaning *added*. Another day is added at the end of every 4th year. To reduce Abyssinian time to the Julian year, subtract 5492 years and 125 days.

**JEWISH MODE OF RECKONING TIME.** The year of the Jews consists of 12 lunar months, of which the first has 30 days, and the second, 29; and so the rest successively and alternately. The sacred year begins in the spring, the civil year in autumn. The Jews had calendars anciently, wherein were noted all the feasts, and all the days on which they celebrated the memory of any great event, which had happened to the nation. The following are their months.

SACRED YEAR.			CIVIL YEAR.	
Name.	Days.	Answering to	Name.	Answers to our
1. Nisan.	30	March, O. S.	1. Tizri.	September.
2. Jiar.	29	April.	2. Marchesvan.	October.
3. Sivan.	30	May.	3. Chisleu.	November.
4. Thammuz.	29	June.	4. Thebet.	December.
5. Ab.	30	July.	5. Sebat.	January.
6. Elul.	29	August.	6. Adar.	February.
7. Tizri.	30	September.	7. Nisan.	March.
8. Marchesvan.	29	October.	8. Jiar.	April.
9. Chisleu.	30	November.	9. Sivan.	May.
10. Thebet.	29	December.	10. Thammuz.	June.
11. Sebat.	30	January.	11. Ab.	July.
12. Adar.	29	February.	12. Elul.	August.

The average length of the year of 12 months is 354 days; but by varying the length of Marchesvan and Chisleu, it may consist of 353 or 355 days also. In the same manner the year of 13 months may contain 383, 384, or 385 days. In 19 years, 12 years have 12 months each, and 7 years 13 months.

**THE ERA OF NABONASSAR.** This era received its name from that of a prince of Babylon, under whose reign astronomical studies were much advanced in Chaldea. The years are vague, containing 365 days each, without intercalation. The first day of the era was Wednesday, 26th February, 747 B. C.

**EGYPTIAN ERA.** The Egyptian year was identical with the era of Nabonassar, beginning on the 26th of February, 747 B. C., and consisting of 365 days only. It was reformed 30 years B. C., at which period the commencement of the year had arrived, by continually receding, to the 29th of August, which was determined in future to be the first day of the year. To reduce to the Christian era, subtract 746 years 125 days.

**JULIAN PERIOD.** This period is a term of years produced by the multiplication of the lunar cycle 17, solar cycle 28, and Roman indiction 15. It consists of 7980 years, and began 4713 years before our era. It has been employed in computing time, to avoid ambiguity attendant on reckoning any period antecedent to our era. By subtracting 4713 from the Julian period, our year is found. If before Christ, subtract the Julian period from 4714.

**ERA OF DIOCLESIAN OR MARTYRS.** This was much used by Christian writers until the introduction of the Christian era in the 6th century; and is still employed by the Abyssinians and Copts. It dates from the day when Dioclesian was proclaimed emperor, at Chalcedon, 24th of August, 284. It is called the era of Martyrs, from the persecution of the Christians in the reign of Dioclesian. The year consists of 365 days, with an additional day every fourth year. To reduce the years of this era to those of the Christian, add 283 years, 240 days. When the Dioclesian year is the year after leap year, it begins one day later than usual, and in consequence, one day must be added to the Christian year, from the 29th of August to the end of the following February.

**GRECIAN ERA, OR ERA OF THE SELEUCIDES.** This dates from the reign of Seleucus Nicator, 311 years and 4 months B. C. It was used in Syria for many years, and frequently by the Jews until the 15th century, and by some Arabians to this day. It is used in the book of the Maccabees, and appears to have begun with Nisan. Their year was solar, and consisted of 365 days, with the addition of a day every fourth year. To reduce it to our era, supposing it to begin September 1st, 312 B. C. subtract 311 years and 4 months.

**CHINESE CYCLE.** The Chinese, like all the nations of the northeast of Asia, reckon their time by cycles of 60 years; instead of numbering them as we do, they give a different name to every year in the cycle. They have two series of words, one of ten, and the other of twelve words; a combination of the first words in both orders is the name of the first year; the next in each series are taken for the second year; and so to the 10th; in the 11th year, the series of ten being exhausted; they begin again with the first, combining it with the eleventh of the second series; in the twelfth, the second word of the first series is combined with the twelfth of the second; for the thirteenth year, the combination of the third word of the first list with the first of the second list is taken, that list also being now exhausted. To make this clearer, the series of ten are designated by the Roman letters, that of twelve by the Italics, and the whole cycle of 60 will stand thus.

1. a a	16. f d	31. a g	46. f k
2. b b	17. g e	32. b h	47. g l
3. c c	18. h f	33. c i	48. h m
4. d d	19. i g	34. d k	49. i a
5. e e	20. k h	35. e l	50. k b
6. f f	21. a i	36. f m	51. a c
7. g g	22. b k	37. g a	52. b d
8. h h	23. c l	38. h b	53. c e
9. i i	24. d m	39. i c	54. d f
10. k k	25. e a	40. k d	55. e g
11. a l	26. f b	41. a e	56. f h
12. b m	27. g c	42. b f	57. g i
13. c a	28. h d	43. c g	58. h k
14. d b	29. i e	44. d h	59. i l
15. e c	30. k f	45. e i	60. k m

The Chinese months are lunar, of 29 and 30 days each. Their years have ordinarily 12 months, but a thirteenth is added whenever there are two new moons while the sun is one sign of the Zodiac. This will occur 7 times in 19 years. The Chinese calendar has been almost constantly under the care of Christians. The first cycle, according to the Romish missionaries, began Feb. 2397 B. C. We are now, therefore, in the 71st cycle, the 27th of which began in 1830. The Chinese frequently date from the year of the reigning sovereign,



and in that case there is no way of having the corresponding date, but by a list of emperors. The following is a list of those who have reigned during the last two centuries.

## TARTAR DYNASTY.

He-tsung began to reign	A. D.	1616	
Chwang-lëë	"	1627	
Shun-che	"	1644	
Kang-he	"	1662	
Yung-ching	"	1723	
Këen-lung	"	1736	
Kea-king	"	1796	
Taon-kwang	"	1821	Now emperor.

The Japanese have a cycle of 60 years, like that of the Chinese, formed by a combination of words of two series.

**MOHAMMEDAN ERA, OR HEGIRA.** This era dates from the flight of Mohammed to Medina, which event took place in the night of Thursday, July 15, A. D. 622. The era commences on the following day, the 16th of July. The year is purely lunar, consisting of 12 months, each month commencing with the appearance of the new moon, without any intercalation to bring the commencement of the year to the same season. As they begin each month with the appearance of the new moon, a few cloudy days may retard the commencement of a month, making the preceding month longer than usual. Two parts of a country will sometimes differ a day in consequence. But in chronology, and in history, as well as in all public documents, the Mohammedans use months of 30 and 29 days, alternately, making the year thus to consist of 354 days. Eleven times in 30 years, one day is added to the last month, making 355 days in that year.

**VARIOUS OTHER ERAS.** The Armenians began their era Tuesday the 9th of July, A. D. 552. Their year consists of 365 days only, and therefore anticipates the Julian, one day every 4 years. The Armenian ecclesiastical year, begins on the 11th of August, and has an additional day at the end of every fourth year; and consequently coincides in division with the Julian year. The *Persian* era, now used by the Parsees in India, and by the Arabs, in certain computations, began June 16th, 632 A. D. It consisted of 365 days only, and anticipated the Julian one day in every 4 years. The era of *Tyre*, began Oct. 19th, 125 B. C. The months are the same with those used in the Grecian era. The year is similar to the Julian.

#### A LIST OF MINISTERS WHO ARRIVED IN NEW ENGLAND, FROM ITS FIRST SETTLEMENT 1620, TO 1687.

Those with a star prefixed, returned to England. A few of the following were not ministers, when they arrived here, but became so not long afterwards.

- James Allen, Boston, died 22 September, 1710, aged 78.  
 \*Thomas Allen, Charlestown, died 21 September, 1673, aged 65.  
 John Allin, Dedham, died 26 August, 1671, aged 75.  
 Samuel Arnold, Marshfield, died 3 September, 1693, aged 71.  
 John Avery, died 14 August, 1635.  
 John Bailey, Watertown and Boston, died 12 December, 1697, aged 53.  
 Thomas Bailey, Watertown, died 2 January, 1689.  
 Nicholas Baker, Scituate, died 22 August, 1678, aged 68.  
 — Barnard, Weymouth. (See Prince, Annals, i. 131.)  
 — Barnet, New London. (See Mather, Magnalia, i. 216.)  
 \*Stephen Bachiler, Lynn and Hampton, died about 1671, supposed aged 100.  
 John Bishop, Stamford, died 1694.

- Adam Blackman, Stratford, died 1665.  
 William Blackstone, *Episcopalian*, died 26 May, 1675, aged about 78.  
 Christopher Blackwood, Scituate. (See Deane, History of Scituate, 222.)  
 \*Richard Blinman, Gloucester and New London, died about 1675.  
 — Bond. (See Hutchinson, History of Massachusetts, i. 377.)  
 Robert Booth, Saco. (See Folsom, History of Saco, 128, 129.)  
 Edmund Brown, Sudbury, died 22 June, 1678.  
 Chad Brown, *Baptist*, Providence.  
 James Brown, Portsmouth. (See Belknap, History of New Hampshire, i. 30.)  
 James Browne, Swansey. (See Mather, Magnalia, i. 216.)  
 Peter Bulkley, Concord, died 9 March, 1659, aged 77.  
 Edward Bulkley, Marshfield and Concord, died 2 January, 1696.  
 \*George Burdet, Dover and elsewhere. (Belknap, Willis, History of Portland.)  
 William Burrage, Scarborough. (Greenleaf, Ecclesiastical Sketches.)  
 \*H. Butler, (See Calamy, Acc't of Ejected Min., ii. 611,) died 24 April, 1696, aged 72.  
 Hugh Campbell, "in the Nipmug country, 1679." (MS. Mass. Colony Records.)  
 Thomas Carter, Woburn, died 5 September, 1684, aged 74.  
 Charles Chauncy, Scituate, died 19 February, 1672, aged 79.  
 Robert Clarke, Boston, *Episcopalian*. (See Bowen's Picture of Boston, 127.)  
 Thomas Cobbett, Lynn and Ipswich, died 5 November, 1685, aged 78.  
 John Cotton, Boston, died 23 December, 1652, aged 67.  
 Peter Daille, Boston, died 21 May, 1715, aged 66.  
 Timothy Dalton, Hampton, died 28 December, 1661, aged about 82.  
 Francis Dana, Andover, died 17 February, 1697, aged 81.  
 John Davenport, New Haven and Boston, died 15 March, 1670, aged 73.  
 Richard Denton, Weathersfield, Stamford, and Hempstead, L. I. 1663.  
 Francis Doughty, Taunton. (See Baylies, History Plymouth Colony.)  
 Samuel Dudley, Exeter, died 1683, aged 77.  
 Henry Dunster, Cambridge, died 27 February, 1659.  
 Samuel Eaton, New Haven, died 9 January, 1665, aged 68.  
 \*Nathaniel Eaton, the first head of Harvard College.  
 John Eliot, Roxbury, died 20 May, 1690, aged 86.  
 John Emblen, Boston, *Baptist*, died 9 December, 1702.  
 John Fiske, Wenham and Chelmsford, died 14 January, 1677, aged 76.  
 James Fitch, Saybrook and Norwich, died 18 November, 1702, aged 80.  
 Edward Fletcher. (See Calamy, Account of Ejected Ministers, ii. 330.)  
 Seth Fletcher, Wells and Saco. (See Folsom, History Saco.)  
 Henry Flint, Braintree, died 27 April, 1668, aged 61.  
 Robert Fordham, Southampton, L. I. died 1671.  
 \*Richard Gibson, Portsmouth. (See Winthrop, History of New England, ii. 66.)  
 Thomas Gilbert, Topsfield, died 26 October, 1673, aged 63.  
 Thomas Gould, Boston, *Baptist*. (See Snow's History of Boston.)  
 Henry Green, Reading, died 11 October, 1648.  
 Robert Gutch, Bath, *Episcopalian*, died about 1675.  
 Thomas Hanford, Norwalk, died 1696, aged 80.  
 John Harvard, Charlestown, died 14 September, 1638.  
 Ephraim Hewett, Windsor, died 4 September, 1644.  
 Francis Higginson, Salem, died 6 August, 1630, aged 43.  
 John Higginson, Guilford and Salem, died 9 December, 1708, aged 92.  
 \*William Hook, New Haven, died 21 May, 1677, aged 77.  
 Thomas Hooker, Cambridge and Hartford, died 7 July, 1647, aged 62.  
 Peter Hobart, Hingham, died 20 January, 1679, aged 75.  
 Joseph Hull, Weymouth, Isles of Shoals, &c. (See Winthrop, Folsom, Mather, &c.)  
 \*— Hunt. (See Calamy, Account of Ejected Ministers.)  
 \*Thomas James, Charlestown, died, aged 86.  
 Thomas James, East Hampton, L. I. died 1696.  
 \*Thomas Jenner, Weymouth. (See Winthrop, History of New England, 250.)  
 John Jones, Concord and Fairfield, died about 1664.  
 Robert Jordan, *Episcopalian*, Cape Elizabeth, died about 1679, aged 78.  
 James Keith, Bridgewater, died 22 July, 1719, aged 76.  
 William Knight, Topsfield, died, supposed about 1665.  
 \*Hanserd Knollys, Dover, died 19 September, 1691, aged 93.  
 \*John Knowles, Watertown, died 10 April, 1685, aged about 80.  
 \*Thomas Larkham, Dover, died 1669, aged 68.  
 John Lothrop, Scituate and Barnstable, died 8 November, 1653.  
 \*Gilbert Laurie, Portsmouth. (See Adams, Annals Portsmouth.)  
 Desdate Lawson, Danvers and Scituate.

- Samuel Lee, Bristol, died 1691, aged 63.†  
 \*Robert Lenthall, Weymouth.  
 William Leveridge, Dover, Sandwich, Huntington, L. I. and Newtown, L. I.  
 John Lyford, Plymouth, died in Virginia, about 1628.  
 Richard Mather, Dorchester, died 22 April, 1669, aged 73.  
 Daniel Maud, Dover, died 1655.  
 John Maverick, Dorchester, died 3 February, 1636, aged 60.  
 Marmaduke Matthews, Hull and Malden, died 1683.  
 Thomas Mayhew, Nantucket, died 1691, aged 92.  
 John Mayo, Boston, died May, 1676.  
 John Miller, Rowley and Yarmouth, died 12 June, 1663.  
 Thomas Millet, Kittery. (See Bishop, New England judged, 362.)  
 Charles Morton, Charlestown, died 11 April, 1698, aged 72.  
 John Myles, *Baptist*, Swanzey, died 3 February, 1683.  
 Samuel Newman, Weymouth and Rehoboth, died 5 July, 1663, aged 62.  
 Roger Newton, Farmington and Milford, died 7 June, 1683, aged about 63.  
 \*Charles Nicholet, Salem.  
 \*Nathaniel Norcross, Lancaster.  
 Edward Norris, Salem, died 10 April, 1659.  
 John Norton, Ipswich and Boston, died 5 April, 1663, aged 57.  
 James Noyes, Newbury, died 22 October, 1656, aged 48.  
 John Oxenbridge, Boston, died 28 December, 1674, aged 65.  
 James Parker, Weymouth and Portsmouth.  
 Thomas Parker, Newbury, died 24 April, 1677, aged 82.  
 Ralph Partridge, Duxbury, died 1658.  
 \*Robert Peck, Hingham. (See Lincoln, History of Hingham, 23.)  
 \*Hugh Peters, Salem, died 16 October, 1660, aged 60.  
 \*Thomas Peters, Saybrook, returned 1647.  
 George Phillips, Watertown, died 1 July, 1647.  
 A. Pierson, Southampton, L. I., Branford and Newark, N. J. died about 1681, aged 80.  
 Peter Prudden, Milford, died 1656, aged 56.  
 Robert Radcliffe, Boston, *Episcopalian*. (See Snow, Hist. Boston, 190—192.)  
 John Reyner, Plymouth and Dover, died 20 April, 1669.  
 ——— Rodgers, Plymouth, came over 1628, returned 1629.  
 Ezekiel Rogers, Rowley, died 22 January, 1661, aged 60.  
 Nathaniel Rogers, Ipswich, died 3 July, 1655, aged 57.  
 John Russell, Boston, *Baptist*, died 24 December, 1680.  
 William Sargent, Malden. (See Johnson, History New England, 211.)  
 \*Giles Saxton, Scituate. (See Deane, History Scituate, 166.)  
 Thomas Shepard, Cambridge, died 25 August, 1649, aged 44.  
 John Sherman, Watertown, died 8 August, 1685, aged 72.  
 George Shove, Taunton, died 21 April, 1687.  
 Samuel Skelton, Salem, died August, 1634.  
 Henry Smith, Weathersfield, died 1648.  
 Ralph Smith, Plymouth, died 1 March, 1662.  
 Samuel Stone, Cambridge and Hartford, died 20 July, 1663.  
 Nicholas Street, New Haven, died 22 April, 1674.  
 Zechariah Symmes, Charlestown, died 4 February, 1671, aged 72.  
 Thomas Thacher, Weymouth and Boston, died 16 October, 1678, aged 58.  
 Thomas Thornton, Yarmouth, died 15 February, 1700, aged 93.  
 William Tompson, Braintree, died 10 December, 1666, aged 68.  
 Thomas Walley, Barnstable, died 24 March, 1679, aged 61.  
 William Walton, Marblehead, died August or September, 1668.  
 John Ward, Haverhill, died 27 December, 1693, aged 87.  
 \*Nathaniel Ward, Ipswich, died 1653, aged 83.  
 John Warham, Dorchester and Windsor, died 1 April, 1670.  
 \*Thomas Weld, Roxbury, died 1661.  
 William Wetherell, Scituate, died 9 April, 1684, aged 84.  
 Ralph Wheelock, resided in Dedham, died November, 1683, aged 84.  
 John Wheelwright, Exeter, Wells, and Salisbury, died 15 Nov. 1679, aged about 82.  
 \*Henry Whitfield, Guilford. (See Trumbull, Hist. Connecticut, i.)  
 Samuel Whiting, Lynn, died 11 December, 1679, aged 82.  
 Jonathan Willaube, Haddam. (See Field, Stat. Account, Middl. Co. Conn.)  
 James Williams, Plymouth. (Savage, in Winthrop, ii. 391.)  
 Roger Williams, Plymouth, Salem, and Providence, died April, 1683, aged 84.

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† He sailed for England, but was captured by a French privateer, and died in France.



John Wilson, Boston, died 7 August, 1667, aged 79.

John Winbourne, Manchester.

John Woodbridge, Andover, died 17 March, 1695, aged 82.

William Woodroffe, Lancaster and Springfield. (Sprague, Hist. Discourse. Harrington, Century Sermon, 16.)

William Worcester, Salisbury, died 28 October, 1662.

John Youngs, Southold, L. I. died 1672, aged 74.

Total 150. Messrs. Campbell, Gilbert, Keith, Laurie and Willaube, were probably born in Scotland; Mr. Daillo was a Frenchman, and Roger Williams was a native of Wales; the others, it is supposed, were born in England. Those in the preceding list were not all *settled* in the towns following their names. Several were but temporary preachers.

For the preceding list we are indebted to Mr. Farmer. The names are spelt as they were originally.

## EVANGELIZATION OF INDIA.

It is now just forty years since *modern* missions were commenced in India, by Dr. Carey and Mr. Thomas. The following are some of the results of missionary labor. The statements respect India west of the Ganges, and Ceylon.

### *Direct Results of Missions.*

The Serampore missions embrace 12 stations, 15 ordained missionaries, 36 schools, 1,467 scholars, and 149 communicants. The Baptist Missionary Society have under their care 12 stations, 13 missionaries, 10 native assistants, 47 scholars, an addition of 95 scholars in 1831. The Gospel Propagation Society have 10 missionaries, 2 catechists, 3 literary teachers, several native assistants, 597 communicants, 2,677 scholars. The General Baptists maintain 3 stations, 3 missionaries, 3 assistants, 18 communicants, 6 schools, 250 scholars. The Church Missionary Society support 28 stations, 28 missionaries, 300 schools, 12,000 scholars. The American Board of Missions, 6 stations, 13 missionaries, 128 schools, 5,088 scholars, 148 communicants. The Scottish Missions, 3 stations, 5 missionaries, 3 native assistants, 40 schools, 1,605 scholars. The Wesleyan, 18 missionaries, 11 assistants, 1,000 members, 4,920 scholars. The Established Church of Scotland, 1 missionary, 4 teachers, 240 scholars. The London Missionary Society, 23 stations and outstations, 33 missionaries, 6 European assistants, 67 native assistants, 4,646 members of congregations, 186 regular communicants, 193 schools, 7,437 scholars. We may give the following as the general estimate of the whole:—10 societies, 110 stations and outstations, 140 ordained European and American missionaries, 150 wives of missionaries and other female assistants, 140 native assistants, 940 schools, 40,000 scholars, 4,000 communicants.

### *Natives, who have Renounced Hindooism.*

Among the natives, a class has sprung up, some of whom are brahmins, who openly avow their opposition to idolatry; and publish several weekly newspapers, both in English and Bengalee, in which they fearlessly call on their countrymen to abandon Hindooism. From one of these papers, the editor of which is a brahmin of a high caste, we take the following. "A person that is at all conversant with the state of affairs in Calcutta, must be aware that there are five parties among the Hindoos; the first is composed

of a people that are sincerely orthodox, and blindly led by an enthusiastic madness; the second of those, who in their closets and bedrooms, indulge in excesses of every sort, and avow themselves to be the enthusiastic advocates of error; the third, of those who appear liberal before Europeans, and orthodox before Hindoos; the fourth, of those whose minds are not shackled by prejudice, but who profess to be Hindoos by pretending that Hindooism is pure Deism and not idolatry;—and the fifth and last, of those who make a downright avowal of being hostile to the mysteries of Hindooism, and who are now set about inquiring after truth; that when Hindooism is knocked down, they may be able to impart truth to others.”

#### *Activity of the Native Press.*

Since May, 1825, at least forty or fifty thousand volumes or pamphlets have been thrown into circulation by the native press. In the year 1829 alone, 37 different publications were thus issued. Within the last ten years, the English language has been cultivated with such success, that it would be easy to point out between 100 and 200 young native gentlemen, in Calcutta, to whom the English is quite as familiar as their own tongue. Some among them have given such an intense application to their studies, as to produce works, which the great body of Englishmen would scarcely venture to attempt. The “Shah Nameh,” the great historic poem of the Persians, greatly extolled by Sir William Jones, and valued as the highest specimen of the Persian tongue, has been lately translated by Captain Mahon, and printed at the expense of the king of Oude. It consists of 110,408 lines; and the translator having collated the work with seventeen editions, actually read and weighed upwards of two millions of lines, which would amount to 500 a day for ten years. Among the works printed by the natives in English, in 1829, were “Remarks on the influx of the Irish poor during the season of harvest,” “The early Life of Lord Liverpool,” “A self-guide to the knowledge of the English language,” &c. Baboo Kashee Prasad Ghose, a learned native, and editor of a paper published in the English language, some time since proposed to publish a volume of English poetry, composed by himself. From some specimens, previously given, it was thought that this effort would reflect the highest credit upon the poet. If any thing were wanting to convince us that the natives of India are fully capable of acquiring whatever is most difficult in the English language, these attempts would decide the question.

#### *Increasing Favor and Protection of the British Government.*

There are decisive indications that the policy of the British authorities is becoming more and more liberal towards the missionaries. Sir Charles Grant, one of his majesty’s ministers, and president of the Board of Control, has taken a highly honorable and independent course, in reference to Indian affairs. The governor general, Lord Bentinck, abolished the practice of widow-burning, contrary to the wishes of a considerable party in England and in India. Sir Alexander Johnstone, formerly chief justice of Ceylon, has exhibited uniform and extraordinary kindness to the missionaries, both in Ceylon, and since his return to his native land. His excellency, governor Horton, of Ceylon, has given the most decided marks of his approbation to the *American* missionaries, and has permitted an enlargement of their number. After attending a late examination of the Cotta institution, under the care of the Church Society missionaries, he expressed his anxiety to promote the objects of the school by every en-

couragement within the colony. He expressed the "pleasure he felt at finding the missionaries of different societies in the island, concurring together in such unqualified union in the promotion of the great and important objects of education." Sir John Malcolm, governor of Bombay, in a recent letter to the Bombay Mission Union, assures the missionaries, "that it is solely to their zeal and Christian humility, combined, as I have ever found it, with a spirit of toleration and good sense, that I own any power I have possessed of aiding them in their good and pious objects, which, pursued as they are by the members of the societies, who have honored me with their approbation, must meet and receive the support of all who take an interest in the promotion of knowledge, the advancement of civilization, and the cause of the truth." The late bishop Turner, and the archdeacons Corrie of Calcutta, Robinson of Madras, and Glenie of Ceylon, have shown great friendliness of disposition to the missionary cause. The same will, doubtless, be true of bishop Wilson. While the missionaries take heed not to trust in an arm of flesh, the co-operation of the civil authorities, is a matter of no little moment.

#### *Anticipations of Speedy Changes.*

There seems to be an expectation among many of the natives of India, that great revolutions are at the door. Hindooism, as a religious system, is becoming more and more powerless. Its utter want of efficiency in promoting human happiness, is beginning to be realized. The brahminical spell is relaxing its hold on the conscience. The enlightened policy of the British government, lately manifested in some important regulations for the benefit of the natives, has tended to conciliate the Hindoos towards the English literature and religion.

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#### PUBLISHERS AND BOOKSELLERS.

If we were called upon to select thirty individuals, who are now exerting the most extensive influence upon mankind, we should include in the number, the name of Mr. John Murray, bookseller, of London. The sphere of his labor is not a literary club, nor the walls of a parish church, nor the precincts of a college, nor the boundaries of Britain. He is known and read of all who speak the English tongue. The voice of the publisher of Albemarle street, is heard over a greater extent of country than was embraced in the Roman empire. The same is true, substantially, of those, who transact their business on a smaller scale. The Galignanis of Paris, the Constables of Edinburgh, the Eastburns of New York, have swayed an amount of mind which cannot be estimated. Under their control, have been, in no inconsiderable degree, private character, public institutions, government, law, religion, in fact, all which is precious for man, in time and in eternity.

The character and influence of booksellers and publishers in the United States, is, in some respects, peculiarly important. In the first place, our national literature is in a forming state. Established usage, literary standards, antiquity, family interests, control the taste much less in this country than in Europe. There, a book must submit to a just, or an arbitrary



decision, in a much greater degree, than here. We have no civil, nor scarcely any literary censorship. Every man publishes what is right in his own eyes. No individual has appeared in this country, like Dr. Johnson, whose power of rebuking vicious books and depraved authors, was not to be gainsaid or trifled with.

The rapidity of the transmission of thought is much greater in the United States than in most European countries. There are very few post-office systems, so minute in detail, so penetrating, or so prompt as our own. A paragraph committed to a book, or a pamphlet, is soon gone beyond the power of control or recal. It is poisoning the minds of hundreds west of the Mississippi, or it is vindicating, among the inhabitants of Florida, the rights of the oppressed.

The number of readers is great. There are very few indeed among the two millions of New England, who have the organs of vision, but can peruse the paragraph charged with libel, or the paragraph inciting to noble deeds. Volney and Voltaire, Abner Kneeland and Ethan\*Allen, are found in the woollen manufactory, in the western steamboat, and in the Schuylkill colliery. Supposing the civil restrictions upon the press in Austria, were removed, it would do no good nor injury to millions of her population. From the Alps to the sea of Azof, is a dead level of ignorance.

A correct public sentiment, in this country, where one exists, is not made to bear promptly upon this subject. A considerable time must elapse, after a publication is issued, before the virtuous part of the community utter their voice. They are so divided by denominational, or party lines, or so engaged in politics, or commerce, that they do not rise up to condemn a book, till it has diffused its poison widely through the community. Their voice is full and distinct when it comes, but it is too late.

Public opinion is in a highly excited condition on all subjects. The appetite, already sadly perverted and depraved, must still be plied with all possible provocatives. There is a tendency to denounce every thing like sound reasoning, mature investigation, scholar-like criticism, as heavy, metaphysical, unintelligible. A newspaper cannot devote a small part of its columns to subjects, which require thought, without being threatened with the withdrawal of support.\*

Now, it is very easy for booksellers to take advantage of this feverish state of the public mind, and where they ought to correct, and modify, and transform, to pamper and inflame. Give, give, is the demand. Take, take, is the reply. Probably, in no quarter of the world is personal defamation carried on through the public press, so extensively as in this country. Books must be not only accompanied with flaming and licentious embellishments, but must be seasoned with slander, and be made interesting with calumny and vituperation.

From the preceding remarks, the inference is very obvious, that booksellers and publishers ought to be men of sterling principle. Accurate knowledge of their profession, great enterprize and energy, intelligence, and general excellence of character, are not sufficient. They ought to be worthy of filling a high place in society. Upon no individuals is the advance of mankind in knowledge and happiness more essentially depending. They should be eminently conscientious. They should have that regard to the

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\* We have heard complaints from educated men concerning the Andover Repository as a heavy publication; just as if one periodical in this country, were not legitimately directed, among other things, to the discussion of great principles respecting BIBLICAL interpretation. For our part, we hope it will continue to be as *heavy* as it has been.

public welfare, which will cause them to make sacrifices for its promotion. They should attach a much higher importance than they are accustomed to do to their own profession—as a part of that great array of force, which is to renovate the world. They should not adapt their publications to the demand of the community indiscriminately, but they should determine what *ought* to be the public taste. That which a publisher pre-eminently needs is a foresight of the future condition and wants of the community, so that he can control what is to be the current of public thought and action, by making the fountain sweet and healthful. The character of a national literature is frequently depending on very insignificant but still palpable causes.

The virtuous and intelligent public have a plain and most important duty to perform in respect to booksellers. They should patronize such men as are disposed to publish *only* useful books. They should show their disapprobation not simply of that class of booksellers, who have no regard to public morals, but to that greater class, who publish good and bad books indiscriminately. When a publisher takes special pains to make known a truly valuable work, which he is issuing, it should not be attributed to his avarice or vanity. He may be governed by the very laudable motive of wishing to diffuse virtuous principles, or to procure the means of doing good on a larger scale. Because he may have a selfish motive, we are not authorized, on the principles of the gospel, to ascribe it to him, when there are laudable motives equally obvious.

This whole subject is not regarded by the community, as of that high importance, which it really possesses. A good book is one of the greatest blessings of civilized society. But let not any man complain that the community is deluged with worthless publications, unless he does all in his power to put into circulation such as are really valuable.

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## CONDITION AND PROSPECTS OF THE IRISH PEASANTRY.

ONE fifth, and perhaps one fourth of the entire population of Ireland, are out of employment. From this want of demand for labor, very severe distress ensues. This distress is said to exist in its greatest severity in the suburbs of cities and towns. Dr. Doyle, Roman Catholic bishop of Kildare, says that four wretched families are sometimes located in one small apartment of a cabin, and three in another. The instances are not unfrequent where seven families are stowed in one cabin. Their beds are merely a little straw spread at night on the floor, and by day wrapped up or covered by a quilt or a blanket. In these abodes of misery, disease is often produced by extreme want. Disease wastes the people, for they have no food or comforts to restore them; they die in a little time. The rate of day labor appears to average about 10*d.* This is but 5*s.* a week; out of which deduct 10*d.* a week for house rent, and 3*s.* 6*d.* for potatoes to give a family three meals a day, allowing 28 pounds for each day, at 3*d.* a stone, a low average for the whole country throughout the year, and but 8*d.* a week, or £1 14*s.* 8*d.* a year, would remain to provide fire and clothing for the family. There would be nothing for salt, milk, or any kind of sustenance other than potatoes washed down with water. The population and wealth of a

country may both increase, and both increase rapidly ; but if the former proceeds in a greater ratio than the latter, an increase of distress among the poor may be concurrent with an augmentation of national wealth.

Many things, however, show that the condition of the Irish is improving. The exports of all Ireland to Great Britain, during the seven years from 1723 to 1729, amounted in value to £2,307,722. In 1829, the exports from the single port of Waterford, reached £2,139,934 ; a sum less by £170,000 only, than the whole trade of Ireland for seven years, a century previously. The effects of steam navigation between Great Britain and Ireland, have been salutary upon the condition of the poor. In 1824, the first steamer was established between Dublin and Liverpool, by Mr. C. W. Williams. At present, a capital of £671,000 is engaged in steam communication across the channels. From the time a sailing vessel was first prepared to start from Liverpool, to the time of her arrival in Dublin, a week might be calculated as a fair average for her passage. By steam, the voyage is performed in fourteen hours. The number of voyages effected in the year, is in proportion of about seven to one in favor of steam as compared with sailing packets. Since 1824, in the article of eggs, a branch of trade entirely new, there have been exported from Dublin alone, to the value of £273,000, distributable among the poorer classes. Steam has been applied to the navigation of the river Shannon, with the most beneficial consequences. In three years, the tonnage on the Middle Shannon has augmented seven fold. Saving banks, and charitable loan societies, have been attended with considerable advantages. Under one class of these institutions, small loans are made to necessitous but trust worthy persons, which are repayable with interest, and reapplied in the same manner. Thus the charity not only supports itself, but the principle accumulates by the addition of interest. The same system has been applied with equally useful effects to the encouragement of industry among the fishermen. The prevalence of fever in Ireland, is a most important branch of inquiry. Disease is ever found to be consequent upon scarcity and a failure of the potato crop. Just in proportion to the increase of distress, is the increase of disease. The recent returns have shown the diminution of fever.

The average number of capital convictions from 1822 to 1829, was 265. In 1829 and in 1830, it was only 224 in each year. The average number of executions in the last two years has been about 30. In the eight preceding years, it was as high as 46 a year. The measure of lowering the amount of duty on ardent spirits, has produced an extraordinary diminution of the offence of illicit distillation, under which charge the numerous convictions, and their effect upon the peace and the morals of the country, have so frequently been made the subject of observation, both in and out of Parliament.

The charities, which are maintained by private benevolence, independently of any contribution from general or local taxation, are very numerous, and are stated to be very liberally supported. Dr. Doyle says, "I cannot convey a just picture of the benevolence prevailing in the minds and hearts of the middling classes in Ireland ; but it is sufficiently proved by this, that the poor are almost exclusively supported by them, although they form a class not over numerous, and subject to great pressure ; still of the million, or million and a half now expended in supporting the Irish poor, nearly the whole falls on the farmers and other industrious classes."

On an experience of fifteen years, from 1802 to 1817, a system of public works appears to have been adopted in the Highlands of Scotland, which has improved the habits, excited the industry of the people, and has ad-



vanced the country one hundred years. Public works have been carried on in Ireland, since 1822, which, though not conducted upon any permanent, or well digested system, have, in all respects, supported the example given in Scotland. It appears that there are about 3,000,000 of Irish acres of waste land, equal to 5,000,000 of English acres, which are considered to be almost all reclaimable. If this land could be reclaimed, it would afford a permanent demand for productive labor, accompanied by a corresponding rise of wages, and an improvement in the condition of the poor. Opportunities would also be afforded for the settlement of the peasantry, now superabundant in particular districts, on waste lands, which, at present, scarcely produce the means of sustenance, or suited for human habitations. This change would be alike advantageous to the lands from whence the settlers are taken, and to those on which they may be hereafter fixed, and may facilitate the means of introducing a comfortable yeomanry, and an improved agriculture, in the more fertile districts. The severe pressure of the system of clearing lands and ejecting sub-tenants, may thus be mitigated, and the general state of the peasantry improved.

In Ireland, there doubtless exists a population, exceeding that for whose labor there is a profitable demand. The question remains to be settled, at what rate of expense emigration can be conducted, from whence the funds can be supplied, and whether those funds can be more profitably employed with a view to the public interest in any other manner. There is not the slightest doubt but that colonization might be carried on to a great extent, indeed, if facilities were afforded by the government to those Irish peasants, who are disposed voluntarily to seek a settlement in the colonies, and who could by themselves or their landlords, provide all the expense required for their passage and location in America.

Education has been greatly neglected in Ireland. The university of Dublin is a Protestant institution, has 18 professorships, and, in 1828, 1,254 students. The royal Catholic college of Maynooth, partly supported by the government, has 10 professors; the college of Carlow, 4 professors. The following was the state of the schools in Ireland, according to the returns in 1824.

Provinces.	Schools.	Scholars.	Catholics.	Episcopal.	Presbyt.	Prot. Dis.	Religion not stated.
Ulster,	3,449	141,882	57,025	35,977	44,383	2,476	2,023
Leinster,	3,492	158,740	123,265	30,954	584	372	3,565
Munster,	3,359	188,206	168,209	17,518	119	451	1,909
Connaught,	1,523	71,721	59,788	9,003	218	113	2,599
Total,	11,823	560,549	408,285	93,452	45,304	3,412	10,096

Number of pay schools,	9,352	attended by	394,732	scholars.
Schools wholly or in part free,	2,471	do.	165,817	do.
Total,	11,823		560,549	do.

Catholic scholars at the pay schools,	307,402
Protestant do.	do.
	87,328
Total,	394,730

Scholars supported by the Kildare place Society,	58,205
Do. do. bequests, and voluntary contributions,	46,514
Do. do. Catholic funds,	46,119
Do. do. Associations discountenancing vice,	12,769
Do. do. belonging to chartered schools,	2,210
Total,	165,817

## HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 306, Vol. IV.]

PERIOD FOURTH. *From 1750 to 1790; forty years.*

### MORAL AND RELIGIOUS CONDITION OF THE UNITED STATES DURING THE REVOLUTIONARY WAR.

OUR notices of the events of this period will be more miscellaneous and imperfect than those of either of the preceding. The attention of the whole community was so engrossed with the political condition of the country, that the greater part of the little, which occurred, of an interesting religious character, was not recorded. We are not aware that any effort has ever been made to collect and arrange the detached paragraphs, in relation to this subject, which may be found in various journals and biographies.

We have found it most convenient to pursue a *geographical* order in making our statements. We begin with the southern country. Our attention will, of course, be confined to the Atlantic States, as the original thirteen States were the only ones settled, to any extent, before the year 1790.

Georgia received permanent benefit from the labors and charities of George Whitefield, in his exertions for the orphan house; and from the pure and patriotic character and services of general Oglethorpe, the founder of the colony. Till 1752, negro slavery, and the importation of rum, were entirely prohibited. Exertions were also made to Christianize the Indians. During the years 1788 and 1789, there was a considerable attention to religion, in the then upper parts of Georgia, including the present counties of Wilkes, Elbert, Oglethorpe, Taliaferro, Hancock, and Greene. The Baptist churches shared largely in it, through the ministry of the Rev. Messrs. Silas Mercer, and Abraham Marshall. The Methodist churches were much increased by the ministry of the Rev. Hope Hull and others. The Presbyterian churches at that time in Georgia were few. The missionary labors of the Rev. Daniel Thatcher, and the occasional visits of the Rev. John Springer, were the means of adding a considerable number to the Presbyterian church; several congregations were organized. The services of public worship, at these interesting periods, were marked with deep solemnity.

"Shortly after the close of the revolutionary war," says the Rev. Dr. Waddell, of South Carolina, "during the year 1784, there was a very solemn attention to religion, excited in the minds of many persons in the congregation of Concord, N. C., and in the adjacent parishes of Bethany and Fourth Creek; which were then under the pastoral care of that zealous, indefatigable, and faithful minister of the gospel, the Rev. Dr. Hall. This revival was brought about by no other means, apparently, than the divine blessing which attended the evangelical, experimental, and practical preaching of the pastor, together with his untiring attention to public catechising, and family visitation of the churches under his care. In these two last mentioned duties, he was in labors more abundant than

any pastor whom I have ever known. This period was marked with no noise or sensible disorder; but a visible solemnity seemed to pervade the congregations, and a number were added to those churches, of such, I trust, as have been, and shall be saved. Sacramental occasions, I think, were attended with more reverential solemnity than any I have ever witnessed." The Rev. Richard Furman, D. D. an eminent Baptist minister, of Statesburgh, N. C. from 1774 to 1787, and of Charleston, S. C. from 1787 till his death in 1825, was remarkably successful in preaching the gospel of Christ. In this connection, the pious efforts, and exemplary conduct, of Mrs. Ramsay, and of her husband, the historian of the revolution, ought not to be forgotten.

In 1747, Mr. Samuel Davies was sent by the Presbytery of Newcastle, to preach the gospel in Virginia. At this time, an uncommon regard to religion existed in Hanover county in that State, produced by the benevolent exertions of Mr. Morris, a layman. Mr. Davies repaired to Hanover, in April 1747, and soon obtained of the general court a license to officiate in four meeting-houses. After preaching assiduously for some time, and not without effect, he left Virginia, though earnestly invited to continue his labors. In 1748, he returned with improved health. Three more meeting-houses were added, and he divided his labors among his seven assemblies, which were in different counties, Hanover, Henrico, Goochland, Caroline, and Louisa, some of them distant forty miles from each other. His preaching encountered great obstacles from the prejudice, ignorance, and immorality of the community. But by his patience, perseverance, magnanimity, in conjunction with his evangelical and powerful ministry, he triumphed over opposition. Many were attracted by curiosity to hear a man of such distinguished talents, and he proclaimed to them the most solemn truths of the gospel, with an energy which they could not resist. It pleased God to accompany these exertions with the influence of his Spirit. In about three years, Mr. Davies beheld 300 communicants in his congregations, whom he considered as real Christians. He had also in this period baptized about 40 adult negroes, who made such a profession of saving faith as he judged to be credible. Patrick Henry, from his 11th to his 22d year, listened to his sermons. Though many of the Episcopal clergy, at that time in Virginia, were accustomed to look with little favor on what were called revivals of religion, yet it was not the case with all. In the year 1763, the Rev. Devereux Jarrett, was elected minister of Bath parish, Dinwiddie county. "He adopted," he says, "that method of preaching, which might have the most direct tendency to make sinners feel their situation, and be sensible of their guilt, danger, and helplessness." He did not confine his labors to the churches and pulpits, but went out by night and by day, at any time of the week, to private houses, and convened as many as he could, for the purpose of prayer, preaching, and conversation. His churches were soon filled to overflowing. Strangers came from far and near, to hear for themselves. It became necessary to enlarge his churches. This state of things continued from 1762 to 1772; in the course of which years, he believed that "a great many souls were, in a judgment of charity, savingly converted to God." He sometimes extended his journey five or six hundred miles. His sermons averaged five every week, taking one week with another. In illustrating the low state of religion in Virginia, in 1750—60, he says, "The sacrament of the supper had been so little regarded by what were called *church people*, that generally speaking, none went to the *table*, except a few of the more aged, perhaps seven or eight at a church. The vast majority of all ages, sexes, and classes, seemed to think nothing about it, or else thought it a dangerous thing to meddle with. Accordingly, the first time I administered a sacrament here, about seven or eight communed. But as soon as the people got their eyes opened, to see their own wants, and the necessity of a Saviour, and the nature and design of the ordinance was shown, and the obligation, which all professing Christians are under to remember their dying Friend, according to his own institution, the number of communicants increased from time to time, so that in the year 1773, including those who constantly attended from other parishes, the number was at least 900, or 1,000. A great part of these, I trust, were truly in earnest to work out their salvation." It is manifest that this zealous minister accomplished great good, though a



part of the effects of his labors was unhappily lost by the efforts of other denominations.

In Pennsylvania, the labors of the Tennents, the Blairs, Whitefield, and Dr. Finley, were productive of very beneficial effects. Mr. Gilbert Tennent was pastor of a Presbyterian church in Philadelphia for 20 years. "He had, first and last, a good many seals of his ministry, but they never appeared in clusters. Under the ministry of his successor, there was something like a partial revival of religion. The efforts of the Rev. Dr. James Sproat, who succeeded, were the means of the conversion of a number. Considerable attention to religion was witnessed while the church was under the care of the Rev. Drs. Janeway and Green. In one year, there were 50 additions to their church. During the latter part of the period under review, the General Assembly of the Presbyterian church, employed missionaries to visit the newly formed settlements, for the purpose of founding churches and preaching the gospel. Their labors were sometimes attended with marked success. In 1791, the Presbyterian church consisted of the following synods and presbyteries:—

<i>Synods.</i>	<i>No. of Presbyteries.</i>	<i>Min.</i>	<i>Licen.</i>	<i>Vacant Cong.</i>
Synod of New York and New Jersey,	4	59	7	35
" Philadelphia,	5	60	16	41
" Virginia,	4	32	5	38
" Carolinas,	3	24	11	60

Total, 4 synods; 16 presbyteries; 205 ministers; 39 licentiates; 174 vacant congregations.

About the year 1790, there were some interesting revivals of religion in Morris county, New Jersey. In the town of Hanover, a large number were in a few months brought under the dominion of the gospel. The college at Princeton was founded by the friends and advocates of the general revival of religion, which took place in the days of Whitefield. It was a favorite object of its founders, to provide a nursery for the church, or for the education of youth for the Christian ministry. In less than the first twenty years of its existence, it lost by death five presidents—Dickinson, Burr, Edwards, Davies, Finley—all of them strong supporters of revivals of religion. Many students of the institution were hopefully pious when they entered college. The promotion of practical piety was ever a favorite object. In 1757, Mr. Finley wrote to Mr. Davies as follows. "I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation, for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house was a Bochim. Mr. William Tennent, who was on the spot, says, 'He never saw any in that case, who had more clear views of God, themselves and their defects, their impotence, and misery, than they had in general; that there was never, he believes, in any house, more genuine sorrow for sin, and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary means of preaching, nor promoted by alarming methods; yet so great was their distress, that he judged it improper to use any arguments of terror in public, lest some should sink under the weight; that what makes the gracious visitation more remarkable was, that a little before, some of the youth had given a greater loose to their corruptions, than was ordinary among them; a spirit of pride and contention prevailing, to the great grief and discouragement of the worthy president, Mr. Burr; that there were no public outcries, but a decorous, silent solemnity; that before he came away, several of them had received something like the spirit of adoption; being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavor after universal holiness.' Mr. Treat and Mr. Gilbert Tennent tell me in theirs, that the concern appeared rational, solid, and scriptural, and that in a remarkable degree."

In a later day, the Rev. Dr. John Woodhull thus writes, "As to revivals of religion, there were some partial ones in college, [one general one it seems,] before Dr. Finley's time; but in his time there was something general. It

began in 1762, in the freshman class, to which I then belonged. It was a pretty large class, containing between 25 and 30 members. Almost as soon as the session commenced, this class met, once in the week, for prayer. One of the members became deeply impressed; and this affected the whole class. The other classes and the whole college soon became much impressed. Every class became a praying society. Societies were also held by the students, in the town and in the country. I supposed that there was not one, who belonged to the college, but who was affected more or less. There were two members of the senior class who were considered as opposers of the work at first. Yet both of these persons were afterwards preachers of the gospel. The work continued about one year. Fifteen or about half of my class were supposed to be pious; and in the college about 50, or nearly one half of the whole number of students."

There was a remarkable revival of religion in the college, under the administration of Dr. Witherspoon. It began in 1770, and its effects were felt till 1773. A considerable majority of all the students became deeply affected with a concern for their eternal well-being. Dr. Ashbel Green says, "he could name a number of men, afterwards of great distinction in the country, who were at this time very deeply impressed with religious truth. A considerable number retained and adorned their religious profession through life." For the long period of forty years afterwards, there was nothing which could be called a religious revival. In 1772, the Presbyterian church in Elizabethtown, was favored with a considerable revival of religion, under the ministry of the Rev. James Caldwell. In 1784, this church was again visited in a special manner with the influences of the Holy Spirit. It continued about two years, and time has abundantly proved that it was a genuine work of God. "A number of the subjects," says the Rev. Dr. McDowell, "are still living, and are truly fathers and mothers in Israel. Nearly all the session, and almost half the members of the church, when the writer settled here, were the fruits of this revival; and he has had an opportunity of knowing them by their fruits; he has been with many of them when about to pass over Jordan, and from their triumphant death as well as exemplary life, he can testify to the genuineness of the work." Rev. William Tennent's ministry in Freehold, was attended with many demonstrations of the divine favor. Two men of such holiness of life, and Christian boldness in preaching the truth of Christ, as the brothers, Gilbert and William Tennent, have rarely been seen in the history of the Church. New Jersey and Pennsylvania were greatly indebted, also, to the influence of the excellent theological school, which was established at Fogg's Manor, Chester County, Pennsylvania, and conducted by the Rev. Messrs. Samuel and John Blair. Among the individuals, who received their education at this school, were Alexander Cumming, Samuel Davies, John Rodgers, James Finley, and Hugh Henry. In the Dutch church, in New Jersey, the Rev. Dr. John H. Livingston, was eminently useful, in promoting a spirit of piety and of enlarged benevolence.

The first minister of the Dutch church, in America, was the Rev. Archibald Laidlie, D. D. He was a native of Scotland, and arrived in this country, in 1764. He died at Red Hook, N. Y. in 1779. He was a man of vigorous mind and of elevated piety. He was very faithful in his pastoral labors. "His ministry was much blessed, and attended with an uncommon revival of religion." The labors of the Rev. David Bostwick, and of the Rev. Dr. Rodgers, in New York city, in the Wall street church, were to a considerable extent successful in the conversion of souls to Christ. In Easthampton, on Long Island, from 1746 to 1798, was stationed the holy and truly reverend Samuel Buell. The first sermon which he preached in East Hampton, was from the words of Paul, "For I determined not to know any thing among you, save Jesus Christ and him crucified." The manner of his preaching was in the demonstration of the Spirit and of power, in great plainness of speech, and with a remarkable degree of animation. He was often heard to say that he would not be in the condition of the unconverted sinner, one hour, for a thousand worlds, because in that hour he might die, and be lost to all eternity. He was hardly ever known to utter a prayer, however short, of which earnest petitions to the Holy Spirit did not make a considerable part. There were three distinguished seasons of revival among his



people. The first in 1764, the second in 1785, the third in 1791. "In each of these periods, there were great ingatherings of souls to Christ, and the people of God were the subjects of peculiar elevations of grace and consolation. The first of these revivals, which was universal through the congregation, was the most glorious. *Ninety-nine* persons were at that time added to the church at once, besides many other additions, which were made before and afterwards. In the intermediate periods, the word preached, in *multiplied instances*, proved the power of God unto salvation." The revival of 1764 was extensive on the island, and Dr. Buell's labors were signally instrumental in promoting it, in various places, at that time, and in other times of similar refreshing. He lived in uninterrupted harmony with his people to the last, and left the world in perfect peace, and with an assured hope of a blessed immortality.

In Connecticut there were several ecclesiastical difficulties, which disturbed the peace of the churches throughout the State. These dissensions we shall notice in the sequel. There were, notwithstanding, partial revivals of religion in various places. The Rev. Daniel Farrand, of Canaan, Ct. who was ordained in 1752, and died in 1802, was blessed with some happy fruits of his ministry, in the conversion of souls to Christ. He had what he called two small harvests, wherein numbers were, as he trusted, gathered into the kingdom of grace, besides solitary instances of conversion. "In the year 1776, it pleased God to send down the divine Spirit on the people in the town of Killingly, like gentle rain, which lasted, by its convincing and converting influence, though not in an extraordinary degree, for more than two years; in which time there were about 50 persons received into the church. In the year 1788, it pleased God, once more to look in mercy on a people who had abused his kindness, and were ripening fast, for divine judgments. By the sovereign influence of the Holy Spirit, he set home his word preached and means enjoyed, in such a manner that dry bones began to shake, and many were hopefully made alive, as appeared, by their after walk and conversation. At this time about 40 were added to the church." "In the year 1781, the work of the Lord was revived in the town of Lebanon, second society. An uncommon seriousness prevailed in all parts of the society, and the happy effects, for many years, were sensibly felt. At that time, upwards of 30 were added to the church." In the year 1783, there was an interesting revival of religion in Yale college, as the fruits of which about 20 were added to the church. The Rev. Dr. Bellamy, of Bethlem, a gentleman of distinguished theological ability, and of eminent piety, contributed greatly to the promotion of the Redeemer's kingdom, by his preaching, his discriminating writings, and the large number of young men whom he trained for the ministry. The same remarks will apply in substance to the Rev. Drs. Backus of Somers, and Hart of Preston.

In Massachusetts, there may have been partial revivals of religion in some places, but we have not been able to find any recorded statements of much importance. Among the most flourishing churches were Dr. West's in Stockbridge, Mr. Hooker's in Northampton, Mr. Judd's in Southampton, Mr. Atwater's in Westfield, Dr. Stillman's and the Old South in Boston. Under the ministry of Prince and Sewall, in the latter church, there was a special attention to religion, which in three months added forty to the communion.

In enumerating the CAUSES of the decline, and in some places almost total extinction of vital piety, we begin with the effects of the previous revivals of 1744. "Such was the extent and the character of the irregularities which grew out of them, that they prejudiced some good men against revivals; and put into the hands of the enemies of vital religion the most efficient weapons with which they assailed the work; and led the authors of the exceptionable measures to indulge very improper feelings and conduct towards their opponents, in some respects in a very improper manner. The methods pursued by the opposers of the revival, were various. In Connecticut, they resorted to open persecution; and by prosecution, imprisonment, and transportation out of the colony, sought to put a stop to the work. A method of proceeding, which, as it might have been expected, at length wrought the disgrace and overthrow of its promoters, and restored the friends of the revival to even greater favor than they had lost. In



Massachusetts, the opposition was conducted in a different manner. The work was assailed by sneers, reproaches, unfavorable insinuations, and slanderous reports. The abuses of it were much insisted on and exaggerated; and the friends of it were treated in a manner which had all the effect of palpable persecution without its odium. Warm, active, devoted piety was rendered disgraceful; and strong prejudices were excited and confirmed against every thing which bore the appearance of a revival. And the result was, the work soon universally ceased. On the one hand, a large number of ministers and Christians were greatly elevated in their views of divine truth and of experimental religion, and of the methods to be used for their promotion; a holy fire was kindled, which diffused a warmth and vigor, never since wholly extinguished, and to which may be directly traced, most that is at present desirable in the religious aspect of things in New England, and through our whole land. But on the other hand, a considerable number of ministers and laymen settled down, either into avowed erroneous opinions, or into a strange indifference in regard to religious doctrine; warmth and engagedness in religion, were condemned as things of a bad and dangerous tendency; innovations in doctrine, were considered as things of small importance, and pretensions to unusual seriousness, treated as a vicious 'enthusiasm.'\* Rev. Dr. Bellamy thus wrote in 1750, "That there should be so general an outpouring of the Spirit, so many hundreds and thousands awakened all over the country, and such an almost universal, external reformation, and so many receive the word with joy, and yet, after all, things come to be as they now are; so many fallen away to carnal security, and so many turned enthusiasts and heretics, and the country so generally settled in their prejudices against experimental religion and the doctrines of the gospel, and a flood of *Arminianism* and infidelity ready to deluge the land." In 1760, Dr. Bellamy, writing to *Scripturista*, remarks, "But, perhaps, you will say, 'The Calvinists are too suspicious already. There are no Arminians, no Arians, no Socinians, &c. among us. The cry is raised by designing men, merely to answer political ends.' O that this were indeed the case. O that our fears were quite groundless. How soon would I believe it, if you could help me to see just reasons for it. But how would the party through New England laugh at our incredulity in Connecticut, if their friends among us could make us believe all to be safe, till they could carry their points here, as they do elsewhere. In New Hampshire, this party have actually, three years ago, got things so ripe, that they have ventured to new-model our Shorter Catechism; to alter, or entirely leave out, the doctrines of the Trinity, of the decrees, of our first parents being created holy, of original sin, Christ satisfying divine justice, effectual calling, justification, adoption, sanctification, assurance of God's love, perseverance in grace, &c. and to adjust the whole to Dr. Taylor's schemes." At the convention of Congregational ministers in Massachusetts, in 1758, Dr. Sewall made a proposal to "bear testimony against the dangerous errors in opinion, and corruptions in practice, which are prevailing among us, and to declare our adherence to the doctrines of the gospel, as these have been handed down to us by our fathers, in the confession of faith owned and consented to by the ministers of New England, in 1680." The convention refused to act on this proposal. In 1768, Dr. Hopkins of Newport, R. I. preached a sermon in the Old South church, in Boston, on the character of Jesus Christ, for the reason, as he asserts, "that, according to his conviction, the doctrine of the divinity of Christ was much neglected, if not disbelieved, by a number of the ministers in Boston." In 1815, the first president Adams writing to Dr. Morse, says, "Sixty-five years ago, my own minister, Rev. Lemuel Bryant, Dr. Jonathan Mayhew of the West church in Boston, Rev. Mr. Shute of Hingham, Rev. John Brown of Cohasset, and perhaps equal to all, if not above all, Rev. Mr. Gay of Hingham, were Unitarians. Among the laity how many could I name, lawyers, physicians, tradesmen, and farmers."† The cause of this gradual change in the sentiments of the clergy and churches of Massachusetts, was owing, in a great degree, as

\* Rev. Dr. Wisner's Historical Sermons, p. 43.

† See the 54th note in Dr. Wisner's sermons. Also the early volumes of the Monthly Anthology, and Panoplist.

it has been before remarked, to the practice, which had now become general, of admitting persons to the church, on the *half-way covenant plan*. The churches were gradually filling up with the worldly minded, who would not submit to discipline, nor listen to the searching and discriminating sermons of evangelical ministers. To this *half-way covenant* measure, more than to all things else, may the serious and long continued defection from orthodoxy be attributed. The reasons why Connecticut did not join in this apostacy, seem to have been the following—that her churches retained, to a considerable extent, the former and only correct mode of receiving members to the church; that the friends of religion were persecuted, at one time, by the civil magistrates, to such a degree, that there was a reaction which resulted favorably; that there was a greater number of revivals of religion; and that the influence of Drs. Bellamy, Hart, and Backus, especially through their theological schools, was so great and so salutary. Something is also to be attributed to the fact, that a large city like that of Boston, was more susceptible of deleterious influences from abroad, than country towns were. Foreign Unitarian publications, like those of Emlyn, and Dr. Samuel Clarke, were sent over to Boston, in great numbers. Connecticut was also very much occupied in the settlement of some ecclesiastical difficulties in Milford, Wallingford, and other towns, which, though important in some of their bearings, were not, nevertheless, so intimately connected with the discussion and determination of great principles. In Connecticut, also, a greater number of churches and ministers renounced their connection with the Congregational denomination, and became Episcopalians, Methodists, Baptists, or Separates, as the case might be, than was the fact in Massachusetts.

The other great cause of the languishing state of vital piety, was the **POLITICAL CONDITION** of the country. It was emphatically a period when there were wars and rumors of wars. There was distress of nations, and perplexity; men's hearts failing them, for fear of those things which were coming upon them. Scarcely had the French power been dislodged from Canada, when the encroachments of the British upon our colonial rights commenced. No period, since the settlement of Plymouth, was more dark and forbidding, in respect to intellectual or religious prosperity, than the six years immediately preceding the battle of Lexington. It was a conflict of opinion. The minds of men were stirred from their very depths. People were contending upon abstract principles. The great questions concerning human rights and constitutional liberty, were the topics of universal and fervent discussion. Hence there were no avenues to the heart for the infinitely greater themes of religion. The same assertion might be made with truth, respecting the six years which immediately followed the peace. Such is the nature of the human soul, that mere war, the mere physical infliction of suffering, never can so arouse the passions of a community, as political and paper discussions. Whitefield would have found as numerous and as admiring auditors, within a week after the battle of Stillwater, as he would when the delegates were assembling to form a national constitution.

The following were some of the circumstances which were adverse to religious improvement. 1. It was a period of overwhelming and uninterrupted political excitement. The minds and hearts of men were preoccupied. Religion never can flourish in a tumult of the passions. 2. The real practical regard to the providence of God, which was so conspicuous in political councils, and in public documents, and in the thoughts and feelings of the great body of the people, operated, in some respects, injuriously. Many individuals, doubtless, mistook an indefinite acknowledgment of the Divine Providence, or a momentary gush of gratitude at some striking manifestation of God's goodness, for real piety. Men were compelled to look at the arrangements of the power, who ruleth over all. The whole period was full of gracious dispensations on the part of God—from the time that a sudden storm enabled general Washington to fortify the heights of Dorchester, to the night of the 16th of October 1781, when a violent storm of wind and rain dispersed the boats of Lord Cornwallis, as he was attempting to escape from Washington. These almost miraculous interferences should have had the effect of producing permanent religious impressions in the hearts of soldiers and citizens. But there is no reason to think that they accomplished this result in many cases. A sense of danger alone led



multitudes to the house of prayer. Few were found to return and give God thanks. While the beneficent providence of God was remembered, the cross of Christ and the precious doctrines connected with it, were comparatively unheeded. Patriotism was confounded with piety. Some men were almost led to believe the Mohammedan doctrine, that the slain in battle were immediately admitted to Paradise. 3. The preaching of the gospel, and the influence of the ministry, were rather martial than sanctifying and spiritual. To a considerable extent it was necessarily so. The cause was believed to be a just one, and sanctioned by the word of God. The strength of the country was small; many men were hesitating; in some States the royalist party were confident and numerous; a power long accustomed to victory, on the land and sea, was to be met; the odds were fearful indeed; every influence must be made to bear upon the support of the good cause. The pulpit had always been in this country an engine of immense power. The people were thinly scattered over large territories of country, and were accustomed to assemble only on the Sabbath. This strong resource in favor of the revolution was early seen and most faithfully applied. As a body of men, the clergy were *pre-eminent* in their attachment to liberty. The pulpits of the land rang with the notes of freedom. The tongues of the hoary-headed servants of Jesus were eloquent upon the all-inspiring theme—while the youthful soldier of the cross girded on the “whole armor” of his country, and fought with weapons that were carnal. Very few men among the illustrious fathers of their country, were more staunch and strong for the country, than the Scotchman, Dr. Witherspoon of New Jersey. The holy president, Davies, published a sermon upon “religion and patriotism the constituents of a good soldier,” and another upon “the curse of cowardice,” preached before the militia of Virginia. Gilbert Tennent delivered several discourses upon the lawfulness of defensive war. William Tennent, who like Enoch walked with God, and of whom, in the early part of his life, it was almost true, that he was not, for God took him, was a most strenuous assertor of the liberties of his country—both in the council and in the field. The conduct of the Rev. Cotton Mather Smith, of Sharon, Ct., was so exemplary, and his influence so great in the army, that he gained the particular confidence of his commander, general Schuyler. Rev. Samuel Mills, of Saybrook, Ct. was wounded and taken prisoner. The first ministers in the country being thus ardent, their brethren in subordinate stations would of course feel no scruples to co-operate, with the full measure of their ability. After all, it may be questioned whether they did not leave their appropriate duties to an unjustifiable extent, and whether their preaching did not savor too much of the camp and the battleground. When men’s lives were so precarious, it was the solemn duty of ministers to press upon them the necessity of repentance, and of meeting God in judgment. When the country was in its state of extreme peril, the minds of the people should have been directed, with all the motives possible, to Him who is a refuge in times of danger. If the ministry had been more spiritual, if they had been Baxters in preaching and in holy living, as well as Baxters in the army, the people would have been far better prepared for the torrent of French infidelity and licentiousness, which was to sweep over the land. 4. The common effects of war were, as usual, pernicious to all the interests of morality and religion. It is computed that the United States lost *seventy thousand* men in battle and by sickness in the army. Not less than 11,000 died on board the British prison ship, the infamous *Jersey*. Fifteen places of public worship were utterly destroyed. Out of 19 in New York city, 9 only were fit for worship, upon the evacuation of the British troops. Twelve or fifteen large towns were burnt to ashes. Industry was fatally interrupted. Demands were made upon the resources of the country, which multitudes of families could ill sustain. The virtuous sons of many anxious parents, were transformed into dissipated, discontented, ruined sailors and soldiers. Foreign troops were poured in upon the land to destroy the comfort and morals of many a peaceful and unoffending village. The effects of the war upon the literature and religion of the country, are thus strikingly portrayed by an eye witness, the Rev. Dr. Ashbel Green. With this extract, we close the article.



"For the long period of full forty years, after what I have just stated, there was nothing in Nassau Hall that had the appearance, or the name, of a religious revival. The military spirit that pervaded our whole land, shortly after what took place as narrated above, was exceedingly unfriendly to vital piety, among all descriptions of our citizens. Before the colleges of our country were broken up, as the most, if not all of them were, in the course of our revolutionary war, military enthusiasm had seized the minds of the students, to such a degree, that they could think of little else than warlike operations. The gentleman whose case I have mentioned, was, for a few months, a tutor in the college at Princeton; and he told me that the students formed themselves into a military company, chose their officers, furnished themselves with muskets, learned the manual exercise, and could not be kept from practising their evolutions, even during the hours of study, and in the college edifice. He said that they in fact drove him out of the house; that is, they rendered his situation so unpleasant, that he abruptly resigned his tutorship, and went to the study of medicine in Philadelphia. The exercises of the college at Princeton were totally suspended, for more than three years; and the edifice was a barrack, in turn for both the British and American troops; and the interior of it was completely defaced, exhibiting nothing but filth and dilapidation. In the spring of 1782, when I became a member of the institution, about two years after the recommencement of its exercises, the walls of the building were still perforated in a number of places, the effect of the cannon-balls which had passed through them, from the artillery of the American army in the battle of Princeton—with a view to drive out of the edifice a British corps that had taken shelter there; and only two of the entries were in a habitable state. While I was a member of college, there were but two professors of religion among the students, and not more than five or six, who scrupled the use of profane language in common conversation, and sometimes it was of a very shocking kind. To the influence of the American war, succeeded that of the French revolution, still more pernicious, and I think more general. The open and avowed infidelity of Paine, and of other writers of the same character, produced incalculable injury to religion and morals throughout our whole country; and its effect on the minds of young men who valued themselves on their genius, and were fond of novel speculations, was the greatest of all. Dr. Smith, the president of the college at that time, used to complain grievously and justly, of the mischievous and fatal effects which the prevalent infidelity had on the minds of his pupils. He told me, that one man, who sent his son to the college, stated explicitly in a letter, that not a word was ever to be said to him on the subject of religion—The youth was refused admittance."

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## STUDY OF GREEK LITERATURE.

[Concluded from page 46.]

In preceding numbers of this Journal, we have pursued our subject with reference to the intrinsic excellence of the Greek classics, the importance of their study as a source of mental discipline, and its importance for the knowledge and practical mastery of our own native tongue. We pass to our last topic. *The study of Greek literature is essential to success in the study of theology.* It lies at the very foundation of a critical knowledge of the Scriptures. Here our argument assumes a sacred and authoritative shape. Were it a matter of mere taste or intellectual cultivation, though of very great importance, the study would still be optional. But whatever attainment tends to throw light upon the Bible, and prepare us for its more successful investigation, comes to us as a moral duty. We cannot neglect it without great guilt. If our views were not strangely contracted, it would

decide the point at once, to be reminded that the New Testament is written in Greek, and of the translations from the Old, the most important, and the earliest, is in this language. We will not attempt to prove what is quite self-evident, that we ought never to rely on a translation of the sacred writers, however faithfully executed, when we can have access to the original. No human translation can transfer to itself the claim and authority of Divine Inspiration. This we must acknowledge, unless we believe that in some instance the Holy Spirit, who guided the sacred writers, has in like manner interposed to guide and preserve from error their translators. Here then we have argument enough for the industrious pursuit of Greek literature. It becomes a moral obligation.

When it can be proved that the New Testament was not written in Greek, then, and not till then, the study of the Greek classics will cease to be a Christian duty. Let no man say that he can learn his Greek Testament by his lexicons merely: it will be a poor, contracted, uncertain knowledge: he cannot do this even as an individual; but if he could, he has no right to be guided by a principle, which, if generally acted on, would be destructive, eventually, to the interests of learning and religion. If every student should resign himself to his natural indolence, and reason as if the possession of a lexicon of the New Testament absolved him from the labor and the duty of all original investigation, the consequence would be, that as soon as the last generation of scholars had passed away, we should be left a generation of ignorant, superficial tyros, with hardly Greek learning enough to understand the commentaries, or read the critical essays of those who have gone before us. Nor should we any longer be able rightly to appreciate the labors of learned men; and soon, to our ignorance would be added presumption, self-conceit, and contempt of profound erudition in the ministry. The transition then would be very ready to a Roman Catholic expulsion of the Bible from common and familiar use, to glosses and traditions, to a perversion and concealment of its light like that before the Reformation, to ceremonies and superstitions, to the worshipping of saints and images, to an inquisitorial jealousy of all profound investigation, to a suspicion and defaming of men's motives in their studies, as tending to the prejudice of the church, or her doctrines, to the establishment of another standard for men's consciences besides the Bible, and even to violent persecution. Such things might be, and yet the world consider itself very liberal and enlightened. From ignorance to superstition and persecution the step is a very short one. Selden, in the preface to his *History of Tithes*, printed in 1618, thus illustrates the opposition his own book had met with from 'distempered malice, ignorance, or jealousy.' "The learned Friar Bacon's most noble studies, being out of the road of the lazy clergy of his time, were vehemently at first suspected for such as might prejudice the church. Reuchlin and Bede, the one for his Hebrew, the other for his Greek, were exceedingly hated, because they learned and taught what the friars and monks were mere strangers to. Others, about their time, had like fortune. Neither was any one thing in the beginning of the Reformation, so unwillingly received, or more opposed by such as labored that ignorance might still continue in her triumph, than that singular light to the clearing of error, the Greek Text of the New Testament, first published in print by Erasmus: and it was ordained, as he says, under great penalties, in I know not what college in Cambridge, that no fellow of the house should be so impious as bring it within the gates. For the world hath never wanted store of such blocks laid in the way of learning, as willingly endure not any part of curious diligence, that seeks or teaches

whatsoever is beyond their commonly received *Nihil Ultra*.\* It would be easy to return to an ignorance in sacred things as great as this: nor have there been wanting, in the history of the world, astonishing examples of the facility of such a revolution.

Nor would any one, who has any thing more than a superficial acquaintance with the subject, gravely advance the opinion, that the *patristical* classics are enough without the ancient classics. If we are going to study the Greek at all as a language, then let us repair to the sweetest fountain. But even if our sole aim were to gain an acquaintance with the Christian fathers, even then we should have to begin with the old Greek classics. For, the works of the fathers themselves cannot be accurately understood without an acquaintance with the manner and degree in which they have departed from the Attic Greek, and with their peculiarities in the *usus loquendi*. But, if the student has never read any other Greek books, how can he know that there are such peculiarities: he may be told of it, the grammar may disclose it, as it does a hundred important principles, which the student, with such a narrow experience, never becomes sensible of, and which might, therefore, for all purposes of discipline or utility, as well be written in the hieroglyphics of the Jewish Cabbala: if he has never been familiar with the Greek language in the models of its purity, it is all one to him, as if in a more perfect form it never had existence. It is folly to think of becoming a Greek scholar in any shape, without becoming familiar with this noble language in its early, native, original purity. It is greater folly, indeed it is a grand absurdity, to think of attaining a critical acquaintance with the language of the New Testament by the comparative study of writers, not only not prior, but more than a hundred years posterior, to the era of the New Testament, and who, therefore, never could have exerted the smallest imaginable influence on the style, manner, or language of the sacred writers. What should we think of the foreigner, who, with the intention of gaining a thorough, critical acquaintance with the pure style of Milton, or Jeremy Taylor, should set himself at work to study the divines and essayists of the age of Queen Anne? or of one who should study Shenstone, Thomson, and Dyer, as a preliminary step to the study of Chaucer? Yet this case would not be half so absurd as the other. To know what the language and literature of the New Testament is, we must become acquainted both with that which preceded and that which was contemporary. Otherwise, though we may learn enough of Greek *words* from the *word-books*, to be able to spell out our task, it will be, as to any comprehensive or accurate knowledge of the sacred writers, like reading at random, and without any acquaintance with the general subject, or the previous narrative, a chapter from the middle of a connected, thoughtful history like that of Tacitus;—in such a case we might give some important ideas, we could not fail to do it, but, of the scope, of the philosophical reflections, of the manner in which they have been suggested, or have their meaning modified by what has gone before, of the character of the individuals introduced, of the connection of events with the preceding history, or of the meaning of any allusions to past recorded circumstances, we could have no conception. The inhabitants of one of the Little Antilles, if they had never seen a map of the globe, nor been visited by any other of its tenants, might imagine there was no other land but their own little group of islands; and could have no conception of the relative position they occupy in a world of human beings.

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\* Preface to the History of Tithes, p. 16, Anno 1618.



Relying on the grammar and the lexicon, and neglecting the study of Greek in its early purity, in its noblest masters, and its best age, and limiting our acquaintance to a contracted verbal knowledge of one or two books, we should soon become, in fact, ignorant of the language as it exists even in these. The New Testament, as a whole book, may be said to have its grand general context in the authors preceding, contemporary, and succeeding it; to obtain a masterly knowledge of its meaning, to become acquainted with the circumstances in which it is *peculiar*, to know its *relative* aspect and position, we must lay the foundation in a profound knowledge of the classics, and an acquaintance with the works among which it lies, as an island surrounded and hemmed in by continents, with influences coming to it from them all. A neglect of these is as great a violation of the laws of interpretation on a large scale, as a neglect of the immediate context would be on a minuter scale in learning the meaning of a difficult verse. The man who commits this neglect, cuts himself off voluntarily from one of the best sources of light, and will be quite sure to misinterpret. Spoken of the language of the sacred writers this is not more true than it is in regard to the connection of the New Testament with past systems of philosophy and modes of philosophizing, and the dependence of the student on the information he finds scattered throughout the Greek literature. There is a wide sphere of *external* knowledge necessary for the accurate criticism of the New Testament that can be gained in no other way than through the medium of a knowledge of the Greek classics. To be a master of his subject, the student must be acquainted with the power which the whole compass of Greek literature exerted in the time of Christ—its poetry, its philosophy, its history. He must be acquainted with the prevalent philosophical systems in the time of the Saviour, and with the systems which preceded him. We must know what influence they exerted in modifying the religious belief both of Jews and Gentiles, and what influence the prevailing philosophical speculations, after the time of the apostles, exerted on the whole Christian system. He must know what was the *philosophy falsely so called*, what were the *foolish and unlearned questions*, and what the particular nature of the heresies referred to in Paul's expressions. He must know the precise influence of Platonism; what Platonism really is; and how far the Greek philosophy in any shape mingled with the Jewish learning, and had come to the notice of the sacred writers.

The questions how far the various sects among the Jews were influenced in their interpretations of the Scriptures, by the diverse systems of Grecian philosophy to which they separately adhered;—how far the ideas of Anaxagoras respecting God, and the speculations of successive Grecian philosophers in regard to the Deity, were imbibed from their intercourse, mediate or intermediate, with the Jews;—how far the *θεοπαράδοτος σοφία* of Plato may have flowed from the fountain of inspiration in Moses and the Prophets;\*—how far in any way the Grecian philosophy may have been moulded

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\* "In the most ancient Greek authors, we meet with manifest traces of a connection with the Hebrew; a connection which indeed does not relate to etymology, but it relates to the way of thinking. It may possibly come from the Phœnicians, to whom the genius of the Greeks owes its first cultivation; or from the Egyptian hieroglyphics, a source with which both the Greek and Hebrew poets have been equally busy. The former make no difficulty of owning the theft; and as to the latter, a probable conjecture of it may be founded on their long continuance in Egypt; and this probability is so far strengthened by the great number of hieroglyphical passages with which their writings are interspersed."—*Michaelis' Dissertation on the Influence of Opinions on Language, and of Language on Opinions*, page 71, London, 1771. (Compare Lowth's *Lectures*, page 362.)

by the Jewish worship, and then again have exerted an influence in modifying the religious belief of the Jews, Stoics, Epicureans, and Pythagorians on the one hand, and Pharisees, Sadducees, and Essenes on the other, perhaps reciprocally (at a later age) influencing each other, are questions to be determined only by means of a profound knowledge of Greek as well as Jewish literature. What a field of investigation, in the deepest degree, interesting and profound, does the use of the term *Logos*, applied to the Messiah, open before the mind! On these subjects, the works of Philo and Josephus, though of so great value in the illustration of the Scriptures, are not the only sources of information. Nor will these authors themselves be faithfully studied and interpreted but by classical scholars. Who, for example, could expect to gain a profound knowledge of Philo, without having studied Plato?

The very question how far the Greek language was prevalent in Palestine at the time of Christ, a question of such vast importance to the sacred interpreter, is one which only those deeply versed in classical literature are prepared to determine. One writer of great learning will say that it was not prevalent, that it was scarcely known; another writer of equal learning will say that it was prevalent, so universally as to be almost the vernacular tongue. The argument is interesting and imposing on both sides. On its determination, depends, in a certain measure, the important question whether Matthew wrote his gospel in Greek. The predominating opinion declares that the Greek did prevail, as the common language, very widely; and the array of evidence in favor of this opinion is so powerful, that there can be little doubt, that "in respect to general prevalence," the Greek language, and the Aramaean dialect, were "nearly on an equality." And "if the writers of the New Testament wrote as men who had understood and spoken Greek all their lives, then they, partially at least, thought in it, and their thoughts are to be explained by a reference to the Greek of that day and of that country, as known from other writers under the same or similar circumstances, and by a comparison with the language as used in Greece itself."\* The point is one which the student ought to investigate for himself, and its faithful investigation requires a knowledge critical and extensive, to hope for the attainment of which, except at *second hand*, (and then it would no longer be critical,) without profound Greek learning, is vain. And who does not see that if scholars will content themselves with *second hand* investigation, then, very soon, there will cease to be original investigation to resort to, and all accurate knowledge will gradually die. With all kinds of knowledge, the farther we are from its original sources, the more it comes to us distorted, and destitute of the unity and simplicity of truth. In all *second hand* investigations there will be a want of confidence, a hesitation, a want of precision, a mingling of heterogeneous things, a want of accurate division, distinction, and classification, with general and indefinite assertions. Such a writer may, nevertheless, exhibit the appearance of an extensive erudition in such a manner, as greatly to deceive the multitude; he may make learned references to original authors, whom he has never examined for himself, in regard to the correctness of which, if he were put to the test, he could not vouch as an eye witness, and which indeed he may have copied from a writer, who himself copied them from another, and so on indefinitely; and in this way, an assertion, which primarily rests upon very slight foundations, may grow to have all the authority of a settled truth, till some original and fearless man assails its credit, and,

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\* Biblical Repository, No. II. p. 310.

tracing it back through the steps by which *crescit eundo*, shows to the world in what a shadow they have been trusting. "Ancient and rooted prejudices," says Berkeley, "do often pass into principles: and those propositions which once obtain the force and credit of a principle, are not only themselves, but likewise whatever is deducible from them, thought privileged from all examination. And there is no absurdity, which by this means the mind of man may not be prepared to swallow."\*

A truly learned man, however, can tell at a glance, whether, on any critical subject, a writer has drawn from original sources, or gathered merely fragmentary knowledge, to the exact sources of which he cannot point. The spirit of the true scholar is a suspicious spirit, keen-eyed, vigilant, not willing to take any thing upon trust: and this, perhaps, more than anything else, is what constitutes the difference between a profound and a superficial student: one is restless till he has made his knowledge accurate—the other is satisfied with a *farrago* of inaccurate generalities.

How much may be accomplished by the application of the classics to the illustration of the Bible, generally, the works of Elsner, Raphel, Kypke, and others abundantly show. How the pursuit of Greek literature tends to the knowledge of the Hebrew Scriptures, and prepares the way for their investigation, any one will be convinced, who will merely examine the last American edition of Lowth's celebrated work on the Sacred Poetry of the Hebrews, and particularly notice the annotations. The most enthusiastic student of the Bible will be a lover of his Homer. Instances might be multiplied, of the manner in which the early Hebrew Scriptures and the writings of Homer and Hesiod mutually reflect light on each other, through the correspondence in spirit and manners between the Homeric and the early ages of the Bible history. Parallelisms of thought and imagery, and instances in which a similarity and even identity of manners is evident, come to view continually. With the exception of the Pentateuch and some other books of the Old Testament, the Iliad is the oldest book in existence; its manners are of the same patriarchal, hospitable, and simple character with those of the early ages in the eastern world. Other Greek classics afford similar illustrations of the Hebrew Scriptures. Homer's observations show, in some measure, what light may be thus let in upon the sacred pages from all classical literature.

It is not, however, from arguments gained by the comparison of particular passages only, but from the duty and importance of a more general, comparative knowledge of the genius and character of the oriental and occidental world, that the study of classical literature, especially of Greek, may be urged upon the theologian. He should know, in its most comprehensive view, the influence which, by their respective genius, literature, philosophy, living habits, religious worship, commercial intercourse, and other causes, they have exerted on each other, from period to period, in the world's history. The study of the Greek classics, then, may be urged on the ground of the necessity of a full, comparative knowledge of biblical and profane antiquities, especially the history, geography, genealogy, natural history and philosophy, learning and philosophical sects, manners, customs, public and private life and policy of the Jews and other nations mentioned in the Bible. To do this, in regard not only to the Hebrews, but the Moabites, Ammonites, Philistines, Egyptians, Assyrians, Medes, Babylonians, Persians, Arabians, Greeks, Romans, many of them involved, as to their history, in obscurity and fable, requires not a little learned labor.

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\* Principles of Human Knowledge, Sec. 124.



For ancient history, chronology, and geography especially, as well as the history of philosophical sects, we are dependent, in a great measure, on the Greek writers. For our knowledge of Egypt, after the Old Testament, we must resort to Herodotus, Diodorus, and some other Greek authors almost exclusively. And we wish to learn, with great accuracy, how large a portion of their learning and institutions the Hebrews derived or copied from the Egyptians, how far also the Greeks drew theirs from the same source, and how far they gathered it from the Hebrews themselves.

The work of digesting the remains of ancient history, involved, confused, and obscure as it is, and of comparing it with the Scriptures, and the labor of effecting such a comprehensive, comparative view of biblical and profane antiquities, is a gigantic one. It is one whose accomplishment will advance in perfection, only in proportion as classical erudition becomes general. It may be asked, Is it expected that every theological student will be called on to accomplish such a labor? We answer, It ought to be expected that every theological student shall be prepared for it. That enjoying as good an opportunity to lay the foundation in a deep classical erudition, as either Prideaux, or Usher, or other eminent men, the fruit of whose labors is before us, enjoyed, he ought to be able, should occasion offer or demand, to enter on such a labor, in some measure fitted for the task. He ought to be able to accompany and prove the investigations of such men, originally, for himself. Whenever he is called to be employed in the service of Christ, he ought to go with so broad a foundation, already laid in Greek and Hebrew, in profane and biblical learning, as shall secure his onward progress, and give to the church a security, that when learned men are taken from professorships dedicated to such labors as we have been enumerating, their place it shall not be difficult to supply.

We shall have occasion once more to advert to this point, and we return to the consideration of the New Testament, the importance of the right study and interpretation of which, constitutes the grand argument for the necessity of a profound knowledge of Greek literature. Whoever considers the nature of the philosophy of language, and the combined subtlety and comprehensiveness of its laws, (which are such, that idioms, introduced by usage which a man of contracted knowledge would deem contrary to law, regarding them as solecisms, will be seen by one of more extensive knowledge, to be the results of a higher law, founded in the nature of the human mind, and to make the language in reality, a more perfect instrument of human thought,) will feel that to be master of any one of the dead languages, so as to be adequately prepared for the interpretation of any important work, requires extensive, patient, and accurate study. It requires an acquaintance with the philosophy of language, and the influence of opinions upon languages generally, as well as a grammatical acquaintance with the particular language before the mind.\* "There are, however," says Tittmann, "not a few interpreters, who, after having

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\* Michælis gives a curious instance of the "effect produced by the opinions of the Jews in the Greek language, which was spoken at Alexandria, and elsewhere among that nation. The Greeks often gave to their gods the names of *demon* and *demonion*; and these gods the Jews took to be angels; but imagining the pagan deities to be sensitive and to take delight in the worship paid to them, they necessarily could take them only for rebel angels and such as were fallen from their exalted origin. And that this was the real idea they entertained of such spirits, is well known; and farther, that they had transmitted it not only to the Christians, but even to the Arabs; in a word, the most manifest impress of it appears in their language: in the Greek of the Jews, I mean the Greek Bible, the word *demonion* signifies a devil."—*Dissertation on the Influence of Opinions on Language, and of Language on Opinions*, p. 5.

read a few books, and got by rote the common rules of the grammarians, and turned over the lexicons, which in this respect are for the most part miserably written, suppose themselves to have imbibed treasures of philological learning; and being accustomed, without consideration, to regard all languages, both ancient and modern, and especially the former, as the result of chance, they pay, of course, no regard to that necessity which lies in the essential and universal laws of language, such as every where necessarily regulates the manner of expressing ideas by words. Such persons, therefore, pronounce that to be the simplest interpretation, which is most easily confirmed by the meagre authority of the lexicons. To us, however, those persons, above all others, seem to be ignorant of the true character of language, who are accustomed to refer every thing, of which they cannot explain the cause, to the mere will or custom of the people among whom this or that language was vernacular.\* Again this writer remarks on the same point, "Although the assiduous perusal of many writers is necessary, in order correctly to observe the laws of syntax in a language; yet the *causes* of those laws are not to be discerned, except by a diligent comparison of the genius of the language in question, with the necessary modes of thinking and speaking, common to all languages. He, however, who is ignorant of the causes of these laws, cannot properly understand their use; much less can he teach, with clearness, the mode in which they are to be applied, nor to what extent they may be changed by usage."† The object of the essay from which this last quotation is taken, is to show that the sacred writers in the New Testament have observed the laws of grammatical accuracy; and that the contrary opinion, and the mode of proceeding resulting from it, is most pernicious, "rendering the whole interpretation of the New Testament uncertain," and delivering it over to men not profoundly acquainted with the Greek language. It is impossible to read this, or the essay on simplicity of interpretation in the New Testament, without convincing proof of the importance of a knowledge of the Greek classics to all who would accurately understand the Greek Scriptures.

Lexicons of the New Testament, founded on the investigation of the different idioms and usage of the sacred writers, compared with the usage of the pure Greek classics, are comparatively recent. These lexicons are yet imperfect; moreover, they never were intended to supersede the necessity of such investigation on the part of each student; they merely present, in a condensed form and one easy for use, the results of another's examination and study, and in regard to the correctness of those results, each individual ought himself to be able to judge, from his own past and constantly increasing experience in the study of what might be called the comparative anatomy of the language. The best lexicons that can be made, must be continually improving through the increase of critical knowledge, on the part of the community of scholars, not relinquishing, because a lexicon has been made, the investigations out of which it grew, in the patient study of the classics, but continuing and enlarging those investigations with each increase of the means, and thus forming a new mass and series of observations, more scientific and accurate, out of which another lexicographer will collect materials for another and more perfect lexicon. In general a lexicon may perhaps be considered not so much a correct guide for scholars in their acquisitions, as a correct exponent of the degree of philological knowledge then existing in the community. A man might as well undertake to learn the present geography of the United States from

\* Biblical Repository, Vol. I. p. 456.

† Bib. Rep. Vol I. p. 166.

a map constructed twenty years ago, as think of being correctly guided in the New Testament by the past Greek lexicons.

"Those therefore," says Tittmann in the essay last quoted, "who in youth have become imbued by severe study, with a deep knowledge of the ancient languages, and the labors of whose future lives have left them leisure and strength to fulfil the proper duties of an interpreter of the New Testament, enjoy a rare felicity. The lot of very many, however, is widely different; they have been able, formerly, to read but few of the Greek authors; and having acquired no insight into the genius of the Greek language, are compelled to acquiesce in the decision of the lexicons, however unsatisfactory and worthless; and are thus unable, through want of leisure and books, to make good in after life, that which they have neglected in youth. On the other hand, those philologists, who would seem to be the best qualified for the interpretation of the New Testament, have often such a distaste for the reading of the Scriptures, that they most gladly abandon it to the theologians. It is greatly to be wished, that all theologians, who are in a manner regarded as the only legitimate interpreters of the New Testament, should be able to sustain a comparison with those great men, who have been so much distinguished by their zeal for the study of languages, by learning, sagacity, and sound judgment."

In reasoning on the integrity and simplicity of character requisite in an interpreter of the New Testament, and lamenting its deficiency at the present day, as an evil of great magnitude, this admirable writer observes, "It is particularly in this respect, that the works of the ancient classic writers may be recommended to be studied by an interpreter; because in them, and more especially the Greeks, e. g. Thucydides and Xenophon, although they were devoted to letters, and occupied with important affairs, there is yet exhibited that natural integrity of disposition and feeling, i. e. that simplicity of character, which it has happened to few in our days to preserve."

In the article of Planck on the Greek style of the New Testament, contained in the fourth number of the Biblical Repository, there is likewise proof to demonstration of the indispensable necessity of a profound knowledge of all Greek literature to a faithful interpreter. "The interpreter of the New Testament who desires to be regarded as prepared and thoroughly furnished for his work, must be acquainted with all those particulars in which the style of the sacred writers differs from the pure Attic diction; and this he can never be, unless the character and *usus loquendi* of this later language be ascertained with the greatest possible degree of accuracy. . . . Many are ignorant both of the origin and nature of that Greek idiom, in which, in addition to the vestiges of the Aramaean language, the sacred Hellenism principally consists; they are ignorant of the criteria and marks by which it is distinguished from the Attic diction, which alone is taught in the schools and in grammatical books; they are ignorant, in short, of the sources, and are therefore incapable of estimating them, whence that *usus loquendi* is chiefly drawn, to which, as to a supreme law, all the grammatical relations of the New Testament are to be referred."\*

If the sacred writers were "unacquainted with grammatical studies, and could not therefore be accurately skilled in the Greek language, nor familiar with its nature and character," then there is the greater need of depth and accuracy of Greek learning in their interpreters, inasmuch as an inaccurate writer is far more difficult to be interpreted than an accurate

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\* Biblical Repository, Vol. I. p. 644



one. If, though not accustomed to the use of the Greek languages accurately and after the models of its early purity, they yet did not neglect the laws of language, but wrote the existing common dialect with propriety, then it is all important to ascertain the character of that dialect, to learn its peculiar idioms, and how far, and in what respects, it departed from the Attic purity, what were the causes of such a departure, its origin and progress. The student ought to know what belongs to the ancient language, what to the writers of a later age, and what to the usage and idiom of common life. If, again, it be extremely difficult to state any principles according to which the sacred writers deviated from Attic purity, if they transferred the *usus loquendi* of their own tongue to the Greek, not according to a common law, but as accidental circumstances, or each one's individual taste dictated, then there is the greater danger of a blind reliance on the lexicons, and the more need of personal investigation of the style of each apostle separately compared with Attic Greek, and with the Greek writers of a later age. It is important not to confound the instances in which new words, or new powers and significations of words have grown out of new circumstances of life, or intercourse social and foreign, or have arisen gradually in the deviations of later writers from the Attic usage, or have been produced by the transfer of the Hebrew *usus loquendi* to classic Greek, or to the Greek of common life in the apostolic age. "In the style of the New Testament," says Planck in the remarkable article quoted above, "the *usus loquendi* of both the earlier and later writers, ought to be carefully distinguished from that of the common spoken language. . . .

. . . But it has hitherto been the common fault of all interpreters, with the exception of Fischer and Sturz, that in determining the *usus loquendi* of the sacred authors, they have very rarely had regard to the kind of writers from whom they drew parallel passages; whether they were of approved authority, or whether of a later age, when the purity and chastity of the earlier Greek diction was no longer preserved undefiled. Hence it has happened that they have frequently attributed senses to words, which a reference to time would show that they could not possibly have."\* Of what vast importance, then, it is to the theological student to obtain a thorough knowledge of the Greek language, an accurate, comparative knowledge of it in the various periods of its history and changes, and a profound, comprehensive knowledge of it as a whole, from its origin and classic purity to its latest use. It is important not only to guard the interpretation of the New Testament from mistakes produced by sheer ignorance, but from perversions produced by ignorance and wrong motives combined. "We could show," says Tittmann, "by a multitude of examples, how many false interpretations which have sprung up out of a hatred of orthodoxy, rest solely upon the opinions of men, who, because they have taken it for granted that the sacred writers did not observe even the necessary laws of language, have supposed that their words might be made to signify just what they themselves pleased."

Again, the history of words, on the full exhibition of which depends in so great a degree their signification,† cannot be faithfully investigated but by a skilful Greek scholar. The faithful investigation of words in the New Testament embraces the investigation of usage in the classic writers, their usage in the Septuagint and

\* Biblical Repository, Vol. I. p. 687.

† Planck's Remarks on the Lexicography of the New Testament, translated in the Biblical Repository, Vol. I. p. 690.

in later writers who have deviated from Attic purity, their signification, so far as it can be determined, in the language of common life, their proper signification generally in the New Testament, and their particular signification in the particular writer and particular passage of that writer in question. All this the theologian ought to be able to do for himself. Not relying on his lexicon, but using it rather as a general concordance, he should bring his own judgment to every part of the investigation as it proceeds. He ought to acquire such a knowledge of Greek literature, that when a particular passage in any author is referred to as containing a particular word in question, he may determine its meaning, not simply from relying on the judgment of the lexicon, but likewise from his own personal acquaintance with the style of that author and the character of the language in that age. He should aim to be so far acquainted with the general subject, that in any particular investigation which another has laid before him, he may carry his own knowledge along with the knowledge of the writer, being able to say that it accords with his own experience, that it is an investigation which condenses and brings to memory his own knowledge, giving to it a unity of impression, the character of one truth to scattered information which he himself has been gathering through his whole course of study. How important a deep Greek learning, and the profound, original investigation of particular words may be in maintaining the authenticity of the sacred writers, and in refuting the arguments brought against their authenticity, we might abundantly show from the learned and indefatigable labors of professor Stuart, as well as from the pages of other critical writers. The investigations of Paul's style and use of words in the epistle to the Hebrews are such as never would have occurred to his mind under the shape even of a possibility, had his ideas of the kind and compass of Greek learning required in an interpreter of the New Testament been as contracted during the course of his studies as are those of multitudes in our country. A rebuke of Planck to Schleiermacher, on account of doubts which this latter writer started respecting the authenticity of the first epistle to Timothy, and which he could not have fallen into had his knowledge of the true character of the New Testament Greek been deeper, is an instance equally in point.\*

It is not unfrequently the case, likewise, that an important doctrine may rest for much of its proof on the signification of a single word, the full investigation and defence of which will call into use all the stores of Greek erudition, classical and common. This is the case to a remarkable degree with the word *Αἰών*. It is the case also with the word *Κόσμος*, so profoundly investigated by Prof. Stuart in the first volume of the Biblical Repository. The investigations of Prof. Stuart in the commentary on Romans, specially on the fifth chapter, and on the word *Κτίσις* in the first volume of the Biblical Repository, may also be adduced. Dr. Henderson's critical examination of I Tim. iii. 16, *God manifest in the flesh*, contained in the second volume of the same work, is another eminent example. But such examples might be multiplied almost *ad libitum*.†

Suppose now that such scholars as these, and their predecessors, the men who have laid so noble a foundation for us to build upon, had reasoned as absurdly on this subject as some among us are in the habit of doing, (and

\* Biblical Repository, Vol. I. p. 644.

† All that we have quoted, and all that has been written by such men as Planck, Tittmann, Morus and Ernesti concerning the science of interpretation proves unavoidably the argument for the study of Greek literature. Through life that science ought to occupy a portion of time in the studies of the theologian.

they had just as good a right,) we should have remained in biblical literature and criticism where the world was three hundred years ago. The same processes by which biblical science has come into existence are requisite, only on a larger and increasing scale, to keep it alive, and raise it from infancy to manhood. Shall the world advance with such astonishing speed in every other science, and shall this science, to which all others ought to be tributary, be suffered to stop short, because of our miserably contracted notions in regard to the preparation necessary for its pursuit? We just begin to see what may be accomplished by the aid of profound learning rightly directed; a noble era in biblical science has commenced; but in proportion as the darkness of midnight retreats before the rising sun, we behold what an immense world of investigation, completely untrodden and unvisited, expands to the view. And now if relying on what has already been done, a personal classical erudition is supposed to grow rare among us, indeed, unless it become general, biblical learning, instead of advancing, will decline, and in the same proportion will enlightened piety decline, and fanaticism, disorder, and infidelity will increase, and darkness will shroud the word of God, and errors will be multiplied in theology, and heresies will swarm from the pulpits, and even the papal superstitions may return to rule the spirits of men with a tenfold despotism. Let the clergy of the United States ever become ignorant, and if classical literature be neglected they certainly will become so, in that wide province at least in which learning is demanded of them;—if they even remain stationary, and do not keep pace in biblical science with the world's onward progress in every thing else, then will all the tribes of errorists and infidels that have ever afflicted the church of Christ start into fresh life, and swarm prolific and active through the dense population of the country.

A knowledge of biblical criticism is at the foundation of *all* correct knowledge of the Bible; it is indispensable at the very outset; and it is as necessary for the theological student in every step of his progress. A profound acquaintance with Greek is essential for all accurate advancement in doctrinal theology. In the professor and the student of doctrinal theology, it is as essential for eminence and success, as it is to the professor and the student of sacred literature. If the latter professor ought to be a masterly interpreter of the sacred writers, so ought the former. In each lecture-room philological knowledge is the ground work of all solid attainments. Yet it too often happens that the intermediate year in the theological course, the year peculiarly devoted to doctrinal theology, is one of gross neglect, not only of the Greek classics and sacred literature in general, but even of the critical study of the Greek Testament. This study is practically treated as if it were a separate and distinct department from that of doctrinal theology; and here begins a forgetfulness of Greek literature and sacred criticism which is fatal to future progress; the unnatural divorce commenced as students will be maintained as settled ministers, and the English Bible with an English concordance is likely to be through life the sphere of the clergyman's critical studies.

The same knowledge of Greek literature necessary for his first advances in biblical criticism is also necessary for an accurate, original knowledge of ecclesiastical history. And as to sacred rhetoric, usually pursued at about the same period in the theological course, all the arguments by which we have urged the study of the Greek classics on all who would strengthen or enrich the imagination, discipline the mind, and obtain a deep knowledge and practical mastery of their own native tongue, may be urged with greater power on those who are looking to be Christ's ambassadors to guilty men,



and who ought, of all others, to be powerful in practical eloquence, and in the use of language as a noble instrument of thought. We might here speak of profane history in general, which must be in a great measure lost if classical literature be neglected. For, the proposition to abolish classical literature is scarcely less than a proposition to erase from the world's memory at least half of the world's secular history. The whole three thousand years before the coming of our Saviour, and all the period contemporary with him, and for hundreds of years succeeding him, would be a perfect blank if classical learning had not crowded it with information. Crowded as it now is, there is still much more to be learned, and if classical erudition be suffered to decline and be forgotten, what we already know will disappear, and darkness will occupy its place. For what are we to do? We are in the power of the veriest deceivers, if we be not able to compare what they tell us with the original truth. Shall the historians in our country remain satisfied with Gibbon, Mitford, Ferguson, Niebuhr, all of them more or less prejudiced and partial historians, or go to the original sources, and examine and think like members of a great republic? But this is in some measure a digression from our main subject.

It is ecclesiastical history, above all others, with which the theologian needs to be conversant; ecclesiastical history in its most philosophical and comprehensive view; the history of religious doctrines and sects in all ages, as well as the history of the Christian church. But what is to become of it, if classical literature passes into contempt? No attempt at a connection of sacred and profane history would ever have been made without a deep Greek erudition; and what a work there is yet to be accomplished in this great department. Mosheim could scarce have written five pages, if he had not been a profound classical scholar. And do we hope for nothing better than the dry bones of his learning? Neander in Germany could not have advanced a step in the execution of his comprehensive plan, if he had not come to his work with a wide and deep classical preparation. To the shame of English literature be it spoken, that rich as it is in almost every other department, the student in ecclesiastical history can scarce find a better native source of early information than the *unsanctified* volumes of Gibbon himself. The gigantic labor of this great historian would never even have been contemplated, far less executed, without a gigantic classical erudition. The idea of a history of the early ages of the church, without such an erudition, is an absurdity. A history of early opinions, founded on the *accurate* study of the Christian fathers of the first four centuries is eminently needed. Who would look for it, but from a profound classical scholar? We wish not to undervalue the work of Milner, excellent in its kind, though few would call it a critical or philosophical history.

The truth is, we cannot cast the eye along a single shelf in any department of sacred or theological literature, without meeting some work, indispensably necessary, but which never would have had a being, without a deep classical, and especially Greek erudition. What would have become of the labors of such men as Cappell, Carpzov, Glassius, Father Simon, Castell, Grotius, Hody, Michaelis, Eichhorn, Schleusner, Morus, Ernesti, without a depth and extent of classical erudition, which we, forsooth, are accustomed to think almost unattainable? Would such works as the *Prolegomena* of Brian Walton ever have existed, if the people of that day, or of an earlier period, had judged of classical learning as we do? And would succeeding scholars, either in Germany, England, or any where else, have made any advancement on the labors of their predecessors, without a similar preparation in the knowledge of the ancient languages and

literatures? What would have become of Reland's *Palestine* (to name no other works in this department), or of Stillingfleet's *Origines Sacrae*, or Lardner's *Credibility of the Gospel History*, or Bishop Bull on the *Doctrine of the Trinity*, or of the *Commentaries* of Rosenmueller and Kuinoel, or a multitude of other works which might be mentioned, works that cannot even be studied without a knowledge of the classics, if the genius and industry of their authors had been paralyzed by our contracted opinions. Indeed without a persevering application to classical studies, the whole criticism of the Bible would have slept in darkness; so that Providence seems, by such a direction of the general mind, to have been preparing the way for the accurate study of his word. Without a thorough preparation in Greek literature, such a thing as the examination and collation of New Testament Greek MSS. would have been unknown. The work of Middleton on the Greek article, and the labors of Mill, Wetstein, Bengel, Griesbach and Knapp on the New Testament would not have existed. Nor is it possible to look into a single introduction to the Old or New Testament, or a single volume of biblical archæology, without being convinced of the necessary connection between the knowledge of the Greek language and literature, and the critical knowledge of God's word. Oriental learning, so intimately and indispensably connected with biblical learning, will not flourish, except our scholars, generation after generation, be prepared for its acquisition, by an extensive knowledge of the Greek and Roman classics.

The internal evidences of the Scriptures, as a revelation from God, cannot be fully appreciated but by contrasting their pure religion with the theological speculations, absurdities, and struggles of the ancients. But if classical and especially Greek literature declines, what is to become of all that class of evidences of Christianity, drawn from the nature of the heathen mythology, and the state of the old pagan world, and the minute comparison of paganism and Christianity. On this point, if we look, in our own country, at president Appleton's admirable theological lectures, this single book is argument enough for the necessity of profound classical study. Much more is Tholuck's learned treatise (translated in the second volume of the *Biblical Repository*) on the *nature and moral influence of heathenism, especially among the Greeks and Romans, viewed in the light of Christianity*.

The deistical writers, who appeared in England a century ago, would have met no Lelands to crush them, if classical erudition had not been general and profound. The learned Cudworth would hardly have written his *Intellectual System of the Universe*, if his own intellect had not gathered learning wide as the world. Watson could have conquered Gibbon only on his own ground in ancient learning. Yet a superficial Voltaire, a contemptible Tom Paine, even a wretch who can scarce read, write, or think, may start an objection to Christianity, which will require a vast and manifold knowledge of antiquity, as well as a practical knowledge of the Bible, fully to answer. "Many talk of the truth," said Hooker, "which never sounded the depths from whence it springeth." Error is easy; truth is too valuable not to cost labor. The older the world grows, there will be needed from time to time new methods of defending the divine authority of the sacred books, and all the ingenuity of profound scholars will be tasked to maintain their correct interpretation. The array of argument necessary to confute every false sect that has existed, proves this. As fast as one heresy is defeated, the spirit of error rises in another form; it is ever varying and deceitful; we ought to know its symptoms, and the history of its appearances, consequences, and mode of confutation in all past heresies,

that we may know how to detect and defeat them again ; else, though apparently long ago exorcised, Nestorians, Nicolaitans, Cerinthians, Ebionites, Donatists, Novatians, under unaccustomed and specious names, will be rising ever and anon, to vex the church and lure souls to perdition. The controversy with the Socinians, demands a profundity of Greek learning, a masterly acquaintance with the science of criticism, and a knowledge of ecclesiastical history, that shall set at defiance all their distortions of the sacred text, and all their sophistical arts of reasoning. Dr. Smith's Scripture Testimony to the Messiah, besides setting in a glowing light the proofs of the Deity of Christ, is a work admirably adapted to confound the sophistry, and expose the true character of Unitarians both in this country and in England.\* But it is such a work as profound learning and elaborate investigation only could produce.

There are yet many great questions, which can be completely elucidated only by a deep knowledge of antiquity. The first chapter of John's gospel, reveals a field of investigation that will never even be entered on, if the students in our country be discouraged from the faithful prosecution of their classical studies, by the crude speculations of so many experiment-makers in literature. Our vision has been but just gratified with *home-made* philological and critical commentaries on the Bible, in the production of which not merely a mind replete with learning, but a soul of deep piety has been engaged. Shall we refuse the only discipline that can prepare the way for more numerous examples of such excellence, or shall we dig deep, lay a broad foundation, imbue the common genius of the people with Greek, and so be ready for an advancement in this great science, beyond all previous expectation ? How are our learned professorships to be filled, when their present incumbents are taken away ? Shall they be encumbered with individuals, whose acquisitions fit them rather to be students than teachers, who can but follow where they ought to lead, and who will be compelled to prepare for the duties of their office even after entering on the performance of those duties ; or shall they be filled by men of classical erudition, of habits of studious investigation never interrupted, knowledge ready for the lecture-room, enthusiasm in its farther acquisition, and familiar eloquence in its communication ? They ought to be filled by men of warm piety, if not by ministers of the gospel ; but piety and eminent learning have been sadly divorced ; the overseers of our literary and theological institutions search with some perplexity for their union. And so it will be, till our course of education is a better one.

What shall we do for our Greek lexicons, even supposing we conclude to confine ourselves to one Greek book, the New Testament, and one other, the Septuagint ? Shall we continue to import them from Germany and England ? It is just as absurd as if in time of war we should send to South America for our guns and ammunition. But this must be the case, unless classical Greek literature flourishes in all our colleges. And in looking back upon all that has been accomplished by the help of this literature, we are to remember not only that the treasures of antiquity have not been exhausted by past scholars, but that in every kind of science, even while new discoveries are making, it is necessary, if we would preserve accurate knowledge, to go over again and again, and in a variety of ways, the very ground earliest discovered. The investigations of Newton do not prevent the necessity of the application of successive minds to his system ; nor do the investigations of Lardner or of Cudworth make it any less im-

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\* Why has this work never been republished in Boston ?



portant that new scholars should be constantly renewing them. We may not throw off our *personal* responsibilities in this matter, nor imagine, that while the general mind is prejudiced against this study, individual minds will give themselves away to it. Here is the answer to the question whether all this array of learning is to be mastered by every theological student, and whether we would have *all* students become profound Grecians, or whether classical literature may not safely be left to the care of a few; it is granted to be well that a few should attend to it, perhaps become proficient in it; but, for the many, might not the time spent in its pursuit be better employed? Not to repeat what we have said of the fallacy of such reasoning, we say, look at its results. The study is one which ought to be commenced in early life, and what individuals shall we select as the favored *few*, whom, in order not to be without some men that can read the Bible in Greek, we will classically educate? Here the common proverb applies, *What is every body's business is nobody's*. Would that it were felt as a moral obligation that the course in every literary institution without exception throughout our country should be such as would *compel* every student to pass through a profound Greek discipline, and not leave its pursuit at the mercy of his own indolence, or the contracted views of his guardians. Then, if there be any thing more ennobling and constraining in the motives of piety than in those of mere intellectual excitement and ambition, we might in a land of revivals, look forward to a career in biblical learning, nobler than that of Germany, and better for the world. Without such a system, we cannot.

Among every people particular genius and pursuits grow out of the general habit, inclination, and demand of the national mind. To have one accomplished genius or proficient in any employment, there must be a multitude who are inferior. It is so in mechanical, it is not less so in intellectual pursuits. Germany would never have possessed a Haydn, a Blumenbach, a Michaelis, had there not been many indifferent musicians, physiologists and philologists out of whom these men grew, as a tall gigantic tree grows above the rest of the forest, and taller than it would have grown by itself. Our tendency to admire and perhaps overrate individual genius, makes us forget its dependence on the common, general mind. Neither an age or nation can *create* individual genius, but, with some glorious exceptions, its direction to a particular sphere depends rather on the spirit or employment of the age or nation, instead of being determined by an original, independent tendency within itself. Sweden possessed a Linnæus; about the same period the Dutch had a Leuwenhoek and Boerhaave; so they have had in another department a Grotius, Gronovius, and Wyttenback; all grew out of the disposition and prevailing movement of the national mind, were raised, as it were, upon the shoulders of the multitude. France would not have possessed a Laplace, if the genius of the people had not been mathematical. Nor England a Bacon, Boyle, or More, if the attention of the mass of English scholars had not been strongly turned to philosophy. Professor Stuart will be the last as he has been the first example of profound biblical scholarship in our country, if we wickedly refuse to make the universal course in our colleges one of thorough classical discipline and erudition. We might as well look for a shower of rain without clouds, or expect that the corn will grow in our fields without being planted, as that we shall have a harvest of ripe biblical scholars, until the whole course of discipline in our colleges is favorable to their formation. This point is so clear, that it seems almost an absurdity to dwell upon it. And yet, why does it not recur to the scholars in our

country, (if scholars they can be called,) who, while they pretend to be anxious that the Bible should become a classic, seem full as anxious to impede the progress of classical literature. It is a *point blank* contradiction to inculcate the study of the former, and in the same breath discourage that of the latter. It is just as if a man should order a freight from the Indies, and at the same moment give directions to have all his ships burned in the harbor.

If any are inclined to wonder and complain that so much preparatory discipline is requisite for the right study of the Bible, we recommend the sentiments of Dr. Henry More. "That divine wisdom that orders all things justly, ought not to communicate those precious truths in so plain a manner that the *unworthy* may as easily apprehend them as the *worthy*; but does most righteously neglect the *sensual* and *careless*, permitting every man to carry home wares proportionable to the price he would pay in the open market for them: and when they can bestow so great industry upon things of little moment, will not spare to punish their undervaluing this inestimable pearl by the perpetual loss of it. For what a palpable piece of *hypocrisy* is it for a man to excuse himself from the study of piety, by complaining against the *intricacies* and *difficulties* of the mystery thereof; whence he never yet laid out upon it the tenth part of that pains and affection that he does upon the ordinary trivial things of this world. . . .

. . . Besides, the present *doubtfulness* of truth makes the holy soul more devout and dependent on God, the only true and safe guide thereunto.

. . . And what can indeed more highly gratify a man, whose very nature is *reason*, and special prerogative *speech*; than by his skill in arts and languages, by the sagacity of his understanding, and industrious comparing of one place of those sacred pages with another, to work out, or at least to clear up, some divine truth out of the Scripture to the unexpected satisfaction of himself, and general service of the church; the dearest faculty of his soul and greatest glory of his nature acting then with the fullest commission, and to so good an end, that it need throw no bounds, but joy and triumph may be unlimited, the heart exulting in that which we cannot exceed, viz. *The honor of God and the good of his people?* All which gratulations of the soul in her successful pursuits of divine truth would be utterly lost or prevented, if the Holy Scriptures set down all things so fully, plainly, and methodically, that our reading and understanding would every where keep equal pace together."\*

What now is there in this country to hinder every minister of the gospel from becoming a profound Greek scholar? What, indeed, to hinder any one from becoming a proficient in Greek, Hebrew, and German? There must, it is true, be a systematic plan of study vigorously pursued, which will not suffer a minister's time to be frittered away in a thousand fragmentary interruptions, that seem important at the moment, but neither prepare his mind for future labor, nor produce any lasting result. With whom is such a plan impracticable? Who, that might not devote at least four or five forenoons in each week to Greek, Hebrew, and German? If for three years, five mornings in each week were devoted alternately to those three languages, making a year of hard study upon each, at the end of this period, what a stride would the collected mind in our country have taken towards a rapid advancement in biblical knowledge! What a manifest enlargement of intellect, what an increase of moral power, what a strengthening of the foundation for revival labor and missionary enterprise would

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\* Explanation of the Grand Mystery of Godliness, Chap. II.

there be! Such men would then be rising up, that the now solitary scholar would find fellow laborers all over the country. Nor, however peculiar circumstances may constitute exceptions, is there any thing in the nature of the case to prevent such a course. Had the habits formed at college, and in the theological institution been right, it would now be practiced universally; because it would be seen and felt of such vast importance as to constitute a great moral duty, that will not be put by through the intrusion of minor objects. The laborious lives of such men as Bernard Gilpin, and Baxter, and Lardner, and Leighton, and Thomas Scott, do read a powerful rebuke to the consciences of all who pretend that systematic learning and the care of souls cannot be united in the labors of a modern American clergyman. There never was a more faithful, laborious, self-denying class of ministers, than the Nonconformists of the 17th century—and there never was a more learned one. Revivals, instead of being an excuse for the neglect of systematic study, are a powerful argument for its pursuit.

While revivals of religion have been advancing with such power throughout our country, and especially towards the West, there have not been wanting men, those too of strong minds naturally, and good judgment on most subjects, who seemed to think the time had come when ministers must learn to dispense with Greek and Hebrew, and shut up their studies, and betake themselves to incessant external exertion. The adversary of souls could scarce find a better device for turning the measures of the churches into means for their own eventual destruction, than the inculcation of such sentiments. But experience already proves its evil; and among the closing remarks of a *Report on the state of religion within the bounds of the synod of Geneva, read and adopted in the synod at their meeting in Ithaca, Oct. 4th, 1832*, after a detail of the present sad condition of the churches, is the following declaration. "If we would see the Lord God walking among us again in glory and power; if we would be blessed again and refreshed; our ministers must remain in their places, and study, and study, and study! They must preach *systematically* and *fully*, the whole counsel of God, and feed their people with *knowledge* and *understanding*." This is truly apostolic, as well as the warning to remember our entire dependence on the power of the Holy Ghost.

If our limits permitted, we might here, in concluding our remarks on this subject, bring to remembrance the immense number of motives that on all sides urge us, as American scholars, to great and worthy attainments. Our origin as a people, has been noble and intellectual. Our freedom for improvement is greater than any other nation in the world enjoys. We are a land of REVIVALS. We need deep Christian scholarship, as well as holy fervor of spirit, to sustain them. We need to take knowledge out of the hands of the wicked, who will use it as an instrument of evil, and to wield it as Christian students, for the whole world's good. We need then, to take the most comprehensive view of the whole subject before us, and to look at our responsibilities as Christian scholars in every possible light. If we are not Christian students, we ought to become so. If we are, let us faithfully examine our personal responsibilities to God, our country, the world. It ought to be our one grand object to have all our studies, however universal, brought under immediate contribution to the elucidation and enforcement of the word of God. Let the mere literary epicurean neglect the study of classical literature, if he please; his views do not extend to eternity; he has no thought for the spiritual welfare of mankind. The Christian student is another and a different being. He seeks not his



own, but the things which are Jesus Christ's, and the happiness of his dying fellow men. With him, it is a personal moral duty to make himself a proficient in Greek; to clothe himself with every kind of knowledge which will add to his moral power.

The problem of the world's evangelization depends in a great measure on the efforts of the American church; and the purity and power of those efforts will be according to the result of the question whether Christian students in this country will prepare for extensive biblical learning by extensive classical acquisitions. A profound Christian scholarship then, is at the foundation of all success in our plans of benevolence abroad. We need not expect to convert the world by means of ignorant missionaries. Would we rather have the messengers we send from us to the heathen, like Martyn and Buchanan in their intellectual acquisitions and refinement, or men of contracted views and parsimonious knowledge? According to our moral purity and intellectual power as Christian scholars at home, will be the purity and power of the missionaries whom we send abroad from our bosom. They are the clouds, which take the water of life and knowledge from this continent, and wafted by the breath of prayer, sail away to pour it down on the thirsty land of the heathen. If the fountain here be shallow, it can fall there only in scanty and inconstant showers.

## CONDITION OF THE AMERICAN CHURCHES.

FEBRUARY, 1833.

### ORTHODOX CONGREGATIONALISTS OF NEW ENGLAND.

In addition to the churches in the six New England States which are organized into State Associations, there is the Mendon Association in the southern part of Massachusetts, the Essex County Association in the north-eastern part of New York, (which is connected with the General Convention of Vermont,) and various independent, individual churches, scattered throughout the northern States and Ohio.

#### *General Conference of Maine.*

This body is composed of the following district Conferences.

Name.	No. of Churches.	No. of Pastors.	Additions in 1831-2.	No. of Mem.	No. of Baptisms.
York,	23	19	520	1,956	338
Oxford,	19	14	444	1,438	286
Cumberland,	34	21	715	3,353	567
Kennebec,	20	13	164	1,290	
Lincoln,	19	15	122	1,413	120
Penobscot,	16	9	117	778	
Hancock and Waldo,	15	8	24	800	61
Somerset,	16	6	139	609	50
Washington,	10	6	102	487	46
Total,	172	111	2,547	12,114	1,508

As there were some deficiencies in the preceding returns, the following summary may be given as nearly correct.

172 churches; 111 pastors; 61 vacant churches; 2,700 additions in the year closing June 30, 1832; 13,000 members; 1,600 baptisms. A few individuals mentioned as pastors are *stated supplies*. Of the pastors, 30 are from the theological seminary at Andover, and 23 from Bangor. Connected with the churches, there are about 15,000 Sabbath school scholars. There are in all the towns in Maine, 140 or 150 temperance societies. About 150 members of the churches died last year. Estimating the members of the churches as one eighth of the population belonging to the Orthodox Congregationalists, the whole population is 104,000. The population of the State in 1830 was 399,462. The next meeting of the General Conference will be held at the third church in Portland, on the Tuesday immediately preceding the fourth Wednesday of June, (June 25, 1833,) at 9 o'clock, A. M. On the evening of Tuesday, the Maine Congregational Charitable Society holds its meeting; on Wednesday, the Maine Missionary Society, at 9 o'clock, A. M.; on Wednesday evening, the Maine Branch of the American Education Society. Thursday is occupied with narratives of the state of religion, devotional exercises, &c. The committee to certify the standing of ministers travelling out of the State, are Rev. President Allen, Benjamin Tappan of Augusta, and Asa Cummings of Portland. The following gentlemen were appointed at the last annual meeting, delegates to foreign bodies. The last two named, in each case, are substitutes.

*General Association of New Hampshire.*

Rev. B. Tyler, D. D.  
Rev. Charles Soule,  
Rev. Charles Freeman,  
Rev. Elijah Jones.

*General Convention of Vermont.*

Rev. Christopher Marsh,  
Rev. G. W. Fargo,  
Rev. Allen Greely,  
Rev. Robert Crosset.

*General Association of Massachusetts.*

Rev. Abraham Jackson,  
Rev. Isaac Weston,  
Rev. David Shepley,  
Rev. Stephen Thurston.

*Evangelical Consociation of R. Island.*

Rev. Jotham Sewall,  
Rev. Joseph Fuller.

*General Association of Connecticut.*

Rev. David M. Mitchell,  
Rev. Geo. E. Adams,  
Rev. D. D. Tappan,  
Rev. William Clark.

*General Assembly Presbyterian Church.*

Rev. Swan L. Pomeroy,  
Dea. Woodbury Storer,  
Rev. Seneca White,  
Thomas Adams, Esq.

*General Association of New Hampshire.*

The following is the summary of the statistics of this body as presented in September, 1832.

<i>Associations.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Communicants.</i>	<i>Additions.</i>
Caledonia,	11	4	748	144
Deerfield,	14	11	1,287	376
Haverhill,	9	9	1,282	354
Hollis,	9	7	1,528	374
Hopkinton,	17	12	2,565	484
Monadnock,	20	16	1,924	250
Orange,	11	9	1,292	390
Piscataqua,	20	17	1,825	330
Plymouth,	8	7	634	139
Sullivan,	15	8	1,459	213
Tamworth,	6	5	580	123
Union,	12	12	2,966	736

Total, 12 associations, 152 churches, 117 settled ministers, 35 vacant churches, 18 unsettled ministers and candidates, 18,090 communicants, 3,913 additions in 1831-2. Rev. John Hubbard Church, D. D. of Pelham, is Secretary of the Association. The next meeting is to be at Keene, on the Tuesday preceding the first Wednesday of September, 1833, at 10 o'clock, A. M. The following gentlemen constitute a committee of credentials.

Rev. David Sutherland, Bath.  
Rev. John H. Church, D. D. Pelham.  
Rev. Nathaniel Bouton, Concord.  
Rev. Jacob Cummings, Stratham.  
Rev. Nathan Lord, D. D. Hanover.  
Rev. George Punchard, Plymouth.

Rev. Joseph W. Clary, Cornish.  
Rev. Ebenezer Hill, Mason.  
Rev. Josiah Prentice, Northwood.  
Rev. Ephraim P. Bradford, Colebrook.  
Rev. Zedekiah S. Barstow, Keene.

The following are delegates to other bodies. The two last named are substitutes.

Pres. Ch. Rev. N. Bouton, delegate, Rev. John Woods, substitute; Massachusetts, Dana Clayes, J. W. Clary, Ed. L. Parker, Samuel H. Tolman; Connecticut, Z. S. Barstow, J. Scales, O. C. Whiton, Charles Walker; Vermont, D. Fairbank, A. Rankin, Henry Wood, R. Page; Rhode Island, J. French, O. G. Thatcher, J. M. Putnam, Thos. Savage; Maine, D. Sutherland, John Smith, G. Punchard, S. Farnsworth.

From the report on the state of religion, we take the following paragraph.

"There are in our connection twelve Associations, including 152 churches; in a large number of which, there have been revivals to a greater or less extent. As the fruits of *these revivals*, 3,913 have been added to the churches in our connection *during* the past year;—making the whole number of communicants, 18,090. As a means of promoting these revivals, protracted meetings have been pre-eminently blessed. In connection with these, Sabbath schools and Bible classes have exerted a salutary influence, particularly upon the minds of the young; and have been instrumental of bringing many into the bosom of the church, who, it is hoped, are destined to be future blessings to the church, and the world. And it should not be forgotten, that the cause of temperance has exerted a proportionate share of influence in achieving this great work. Indeed, it *should* be said, that the progress of revivals has been parallel with that of temperance, and that in no case have revivals prospered to any great extent where the cause of temperance has not been efficiently sustained."

### General Convention of Vermont.

This Convention embraces the following District Associations.

Associations.	Churches.	Ministers.	Added in year ending Aug. 1, 1832.	Removals for various causes.	Whole present number.
Windham,	21	13	483	33	2,443
Pawlet,	14	11	437	75	2,110
Black River,	6	5	32	1	529
Rutland,	14	11	511	113	2,017
Windsor,	15	10	502	71	1,738
Royalton,	14	10	565	44	1,614
Addison,	17	10	610	153	2,480
Orange,	11	10	451	58	1,298
Montpelier,	17	5	223	57	1,314
North Western,	31	15	654	34	2,968
Caledonia,	15	17	452	49	1,654
Orleans,	20	11	320	67	1,402
Total, 12	195	118	5,300	717	21,631
Ess. Co. N. Y.	15	6	320	67	1,002
Total, 13	210	124	5,620	784	22,633

The actual increase during the year was 4,836. The number of destitute churches is 85—of ministers unsettled—(some instructors, others agents of benevolent societies, &c.) 40. The number of licentiates, 6.

"The whole amount of the additions, which were made to the churches, during the year, will not fall short of 5,000, and in all probability greatly exceed that number. It is an interesting fact that these accessions have been distributed with singular equality, through all the different parts of the State. Not a single association has been passed by, and the share, which each has enjoyed in the glorious work, seems to have been in almost exact proportion to the extent of its field and the number of its laborers."

The next meeting of the Association is to be at Royalton, on the second Tuesday of September, 1833. Rev. Worthington Smith, preacher, Rev. Ira Ingraham, substitute. The following gentlemen were appointed delegates to foreign bodies. The last two named are substitutes.

Pres. Church, Rev. John Richards, Rev. Silas M'Keene, substitute; Connecticut, Rev. James Andrews, Ammi Nichols, Dana Lamb, D. Wild; Massachusetts, Rev. Joseph Torrey, James Johnson, J. F. Goodhue, Wm. A. Chapin; New Hampshire, Rev. J. Bates, D. D., T. W. Duncan, L. L. Tilden, S. Delano; Maine, W. Child, A. Hazen, S. Cochran, E. G. Babcock.

The following are the committee on credentials.

Rev. Messrs. T. Field, T. A. Merrill, S. R. Arms, Worthington Smith, D. Warren, Wm. A. Chapin, A. C. Washburn, A. Hazen, Wm. Jackson, W. Child, Clark Perry, L. Worcester.



*Massachusetts General Association.\**

The following is the list of the particular Associations.

<i>Associations.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Members.</i>	<i>Male Mem- bers.</i>	<i>Female Mem- bers.</i>	<i>Adm. 1831.</i>	<i>Sab. School class.</i>
Berkshire,	25	20	4,932	1,701	3,231	778	3,686
Mountain,	9	7	579	175	404	169	700
Franklin,	18	16	2,687	878	1,709	581	2,593
Hampshire,	20	20	4,311	1,318	2,514	852	4,163
Hampden,	21	14	2,920	1,003	1,890	416	3,226
Brookfield,	18	16	2,527	632	1,531	477	2,207
Worcester Central,	11	11	1,366	82	106	283	1,000
Harmony,	11	10	1,140	371	768	169	700
Worcester North,	7	7	1,387	484	903	242	822
Middlesex South,	8	7	1,148	182	336	260	820
Middlesex Union,	12	11	1,191	325	541	240	1,275
Andover,	12	10	1,533	322	697	206	931
Haverhill,	8	7	514			182	
Essex Middle,	15	14	1,781	524	1,257	582	1,745
Salem and vicinity,	15	15	2,356	549	1,807	432	2,818
Suffolk North,	11	9	2,014	463	1,546	246	1,839
Suffolk South,	10	10	1,756	447	1,309	252	1,385
Norfolk,	15	16	1,320	373	947	134	1,227
Taunton and vicinity,	10	10	889	273	616	195	1,082
Old Colony,	12	10	1,309	301	727	170	1,250
Pilgrim,	6	5	587	136	363	153	730
Barnstable, (1831.)	14	12	1,735				

Total, churches, 289; ministers, 257; members, 39,982; male members, 10,541; female members, 23,202; admitted, 1831, 7,019; Sabbath school class, 34,199.

"Probably in no one year has there ever been so much talent, and influence, and activity brought into the church, as during the past year. This has been owing, primarily, of course, to the great mercy of God; and, secondly, to the fact that the gospel has been preached with a directness of appeal, and a warm application; and especially that the community has been brought for days together under the pressure of truth."

The next meeting of the Association is to be at the Rev. Dr. Codman's meeting-house in Dorchester, on the fourth Tuesday of June, 1833, (June 25,) at 5 o'clock, P. M. The following gentlemen are delegates to foreign bodies. The two last named are substitutes.

Pres. church, Rev. G. Allen, L. Withington, E. Pratt, Parsons Cooke; Connecticut, Rev. Wm. Eaton, Dudley Phelps, S. Sewall, J. Barrett; New Hampshire, 1832, Rev. N. Perkins, E. B. Wright, W. Tileston, J. P. Cleaveland; Vermont, 1832, Rev. John Todd, S. Holmes, J. S. C. Abbott, D. S. Southmayd; Rhode Island, Rev. Moses Hallock, S. C. Johnson, L. Coleman, John Maltby; Maine, Rev. G. W. Blagden, E. Maltby, E. Burgess, S. Gile. Rev. Thomas Snell, D. D., North Brookfield, is secretary of the Association.

*Evangelical Consociation of Rhode Island.*

This body meets annually, on the second Tuesday of June. The number of churches, 10; ministers, about the same number; communicants, 12 or 1300. Next meeting at Bristol, June 11, 1833.

*General Association of Connecticut.*

<i>Associations.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Unset. Min.</i>	<i>Licen.</i>	<i>Adm. 1831.</i>
Hartford North,	21	18	7		650
Hartford South,	17	16	1	2	600
New Haven West,	21	16	4	4	324
New Haven East,	16	14	4	11	816
New London,	27	18	8	1	800
Fairfield West,	18	15	6	1	823
Fairfield East,	12	9	2	2	500
Windham,	25	21	3	3	1,075
Litchfield North,	21	20		1	
Litchfield South,	17	13	5	1	805
Middlesex,	14	14		1	134
Tolland,	17	16	2		480

\* We observe more than the usual imperfections and omissions, in the annual document of this Association. From the Barnstable Association there is no report. The order of naming the Associations is very much confused. The Hampden Association is five or six pages from its place. We find Rev. Henry R. Holman, Goshen, Rev. Thomas Trull, N. Brookfield, &c. &c.

Total, 12 associations, 226 churches, 190 settled ministers, 43 unsettled ministers, 27 licentiates, 7,007 additions (reported) to the churches, within the preceding year. The above returns, in regard to the last items, are very imperfect. Probably from 8,000 to 9,000 were gathered into the churches, as the fruits of the revivals of the preceding year. Four fifths of all the churches shared in the work. The church in Yale College received a large accession. "The cause of temperance has both given and received an impulse from this work of divine grace, manifesting that they are both of one origin, and tend to the same results." During two or three of the last years, 30,000 persons joined the temperance societies. The following are delegates to foreign bodies. All after the word *and* are substitutes.

Pres. church, Rev. E. Bull, J. Kant, J. H. Hunter, and T. Tuttle, J. Blatchford, S. Merwin; Massachusetts, Rev. J. Burt, D. Platt, and E. Goodman, R. F. Cleaveland; N. Hampshire, Rev. N. D. Taylor, L. Wood, and R. B. Campfield, John Marsh; Vermont, Rev. R. G. Dennis, A. Dutton, and G. A. Calhoun, D. L. Ogden; Rhode Island, S. Spring, E. Scranton, and J. H. Linsley, S. Topliff; Maine, A. Brown, S. Dodd, and S. Hubbell, J. Noyes, Jun.

The following gentlemen are a committee of credentials. N. Perkins, D. D., West Hartford; C. Chapin, D. D., Rocky Hill; J. Day, D. D., New Haven; C. B. Everest, Norwich; Daniel Dow, Thompson; Wm. Ely, Mansfield; L. Hart, Plymouth; M. Noyes, Northford; D. Smith, Stamford; Wm. L. Strong, Reading; J. Beach, Winsted; A. Hovey, Pettipaug.

The next meeting of the Association is to be at Brooklyn, at the meeting-house of the Rev. G. J. Tillotson, on the third Tuesday of June, 1833. Rev. Calvin Chapin, D. D., Rocky Hill, Wethersfield, is register of the Association.

#### GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The General Assembly meets annually in the city of Philadelphia, on the third Thursday of May, at 11 o'clock, A. M. Rev. Ezra Stiles Ely, D. D. Stated Clerk, 144, South Second street, Philadelphia. Mr. Isaac Snowden, 218, Walnut street, Philadelphia, is Treasurer of the Trustees of the General Assembly. Rev. John M'Dowell, D. D. Elizabethtown, N. J. is Permanent Clerk of the General Assembly. Drs. Ely and M'Dowell are a Standing Committee of Commissions. Every session is opened with a sermon by the Moderator of the preceding Assembly, after which the Assembly is constituted. The following statements from the last report will furnish the most material facts in relation to this church.

"The General Assembly of the Presbyterian Church, has under its care TWENTY-ONE SYNODS, comprising *one hundred and ten* Presbyteries, viz.—

1. The Synod of *Albany*, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. Troy, 5. Albany, 6. Columbia.
2. The Synod of *Utica*, containing the Presbyteries of 1. St. Lawrence, 2. Watertown, 3. Oswego, 4. Oneida, 5. Otsego.
3. The Synod of *Geneva*, containing the Presbyteries of 1. Geneva, 2. Chenango, 3. Onondaga, 4. Cayuga, 5. Tioga, 6. Cortland, 7. Bath, 8. Angelica, 9. Delaware.
4. The Synod of *Genesee*, containing the Presbyteries of 1. Genesee, 2. Ontario, 3. Rochester, 4. Niagara, 5. Buffalo.
5. The Synod of *New York*, containing the Presbyteries of 1. New York, 2. New York Second, 3. New York Third, 4. Hudson, 5. North River, 6. Bedford, 7. Long Island.
6. The Synod of *New Jersey*, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, 5. Susquehanna.
7. The Synod of *Philadelphia*, containing the Presbyteries of 1. Philadelphia, 2. Philadelphia Second, 3. Newcastle, 4. Lewes, 5. Baltimore, 6. District of Columbia, 7. Carlisle, 8. Huntingdon, 9. Northumberland.
8. The Synod of *Pittsburg*, containing the Presbyteries of 1. Allegheny, 2. Redstone, 3. Ohio, 4. Steubenville, 5. Erie, 6. Washington, 7. Harford, 8. Blairsville.
9. The Synod of the *Western Reserve*, containing the Presbyteries of 1. Grand River, 2. Portage, 3. Huron, 4. Trumbull, 5. Detroit, 6. Cleveland.
10. The Synod of *Ohio*, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Lancaster, 4. Athens.
11. The Synod of *Cincinnati*, containing the Presbyteries of 1. Chillicothe, 2. Miami, 3. Cincinnati, 4. Oxford.
12. The Synod of *Indiana*, containing the Presbyteries of 1. Salem, 2. Madison, 3. Vincennes, 4. Crawfordsville, 5. Indianapolis.
13. The Synod of *Illinois*, containing the Presbyteries of 1. Illinois, 2. Kaskaskias, 3. Sangamon.
14. The Synod of *Missouri*, containing the Presbyteries of 1. Missouri, 2. St. Louis, 3. St. Charles.

15. The Synod of *Kentucky*, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebenezer, 6. Tabor.

16. The Synod of *Virginia*, containing the Presbyteries of 1. Winchester, 2. East Hanover, 3. West Hanover, 4. Lexington.

17. The Synod of *North Carolina*, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord.

18. The Synod of *Tennessee*, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

19. The Synod of *West Tennessee*, containing the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. North Alabama, 4. Western District.

20. The Synod of *South Carolina and Georgia*, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hopewell, 4. Charleston Union, 5. Harmony, 6. Georgia.

21. The Synod of *Mississippi and South Alabama*, containing the Presbyteries of 1. Mississippi, 2. South Alabama, 3. Tombigbee, 4. Clinton.

"This Church of Christ, under one General Assembly of Bishops and Ruling Elders, which, with the delegates from corresponding bodies, in May last, consisted of 322 persons, comprehends, according to the returns made, TWENTY-ONE SYNODS; ONE HUNDRED AND TEN PRESBYTERIES; 2,381 congregations; 1,730 ordained bishops; 205 licentiates; making 1,935 preachers of the gospel; 220 candidates for the ministry; and 217,348 communicants. Of these communicants, 34,160 were added during the last year, on examination and the profession of their faith, and 6,886 by certificates; making a total of 41,046 additions. In the same period, the baptisms returned amount to 24,246; of which 9,650 were of adults, 13,246 of infants, and 1,806 not distinguished, the total of baptisms only having been returned by some churches and presbyteries. The annual collection of moneys for charitable purposes reported, amount to \$69,231 70 for domestic and foreign missions; \$4,954 11 for defraying the travelling expenses of commissioners to the last Assembly, whose actual mileage in going to and returning from that meeting exceeded 170,000 miles; \$12,132 81 for different theological seminaries; \$50,932 94 for the purposes of charitable religious education, especially of pious, indigent young persons in schools, colleges, and seminaries; and \$567 83 for the contingent expenses of the General Assembly. The total of these funds reported as having been thus contributed is \$137,819 39.

"Our *increase* during the past year has been in Synods 1; in Presbyteries 6; in particular churches, or duly organized congregations 128; in ordained bishops 146; in candidates for the ministry 5; in the number of communicants added on examination above those of last year 18,803; in communicants added by certificate 1,889; in adults baptized 5,260; in infants baptized 1,048; in the total of baptisms 8,115; and in the total of charitable contributions \$36,017 23. There has been a *decrease* in the number of our *licentiates* since June, 1831, of 11 persons.

"After making allowance for deaths, dismissions, suspensions and other removals, the actual increase in the communicants of the Presbyterian church during the year, has amounted to 35,331 persons; which shows our net gain in numbers to have exceeded that of 1831 by 26,643 communicants. Our actual increase of ordained and licensed preachers of the word, has been 135.

"Since the last annual report the following TWENTY-ONE ministers of the gospel in the Presbyterian church, have departed this life, viz.:

Rev. Nelson Higley,	}	of the Presbytery of Troy.	
" Samuel Tomb,		"	" Watertown.
" Daniel Nash,	"	"	" Tioga.
" Aaron Putnam,	"	"	" Geneva.
" Stalham Clary,	"	"	" Hopewell.
" Francis Cummins, D. D.	"	"	" Elizabethtown.
" Samuel Fordham, }	"	"	" New Brunswick.
" Nicholas A. Wilson, }	"	"	" Philadelphia.
" Robert Roy,	"	"	" New Castle.
" Joseph Sanford, }	"	"	" Ohio.
" Henry Hotchkiss, }	"	"	" Cincinnati.
" Ebenezer Dickey, D. D.	"	"	" Transylvania.
" Joseph Patterson,	"	"	" West Hanover.
" Ralph Cushman,	"	"	" Concord.
" Benjamin Irvine,	"	"	" West Tennessee.
" John H. Rice, D. D.	"	"	" Tombigbee.
" John M. Wilson, D. D.	"	"	"
" James Stephenson, D. D. }	"	"	"
" Obadiah Jennings, D. D. }	"	"	"
" Hugh Caldwell, }	"	"	"
" Harrison Allen, }	"	"	"



"The standing committee of the General Assembly, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian church, at present are, the Rev. Samuel T. Mills, of Smithfield, New York; the Rev. William Wisner, of Rochester, New York; the Rev. Samuel C. Aikin, of Utica, New York; the Rev. Samuel Miller, D. D. of Princeton, New Jersey; the Rev. Ashbel Green, D. D. LL. D. of the city of Philadelphia; the Rev. Francis Herron, D. D. of Pittsburgh, Pa.; the Rev. James Culbertson, of Zanesville, Ohio; the Rev. Joshua L. Wilson, D. D. of Cincinnati, Ohio; the Rev. Joseph Badger, of Gustavus, Ohio; the Rev. James Blythe, D. D. of Lexington, Kentucky; the Rev. Alexander M'Ewen, of Abingdon, Virginia; the Rev. John Witherspoon, of Hillsborough, North Carolina; the Rev. Benjamin M. Palmer, D. D. of Charleston, South Carolina; and the Rev. George Potts, of Natchez."

### PROTESTANT EPISCOPAL CHURCH.

<i>Dioceses.</i>	<i>Bishops.</i>	<i>No. of Clergy.</i>	<i>Times of Meeting.</i>	<i>Secretaries.</i>
Eastern,	Alexander V. Griswold,	57	Last Wed. Sept.	Rev. T. Edson, Lowell, Ms.
Vermont,	John H. Hopkins,	15	Last Wed. May,	Rev. S. A. Crane, Middlebury.
Connecticut,	Thomas C. Brownell,	57	Second Tues. Oct.	Rev. William Jarvis, Chatham.
New York,	Benjamin T. Onderdonk,	163	First Thurs. Oct.	Rev. W. R. Whittingham, N.Y. city.
New Jersey,	George W. Doane,	19	Last Wed. May,	Rev. J. Croes, New Brunswick.
Pennsylvania,	{ William White,	60	Third Tues. May,	Rev. W. C. Mead, Philadelphia.
Maryland,	{ Henry U. Onderdonk,	54	Last Wed. May,	Richard M. Hall, Baltimore.
Virginia,	{ William M. Stone,	56	Third Wed. May,	J. G. Williams, Richmond.
North Carolina,	{ Richard C. Moore,	16	Last Wed. May,	E. L. Winslow, Fayetteville.
South Carolina,	{ William Meade,	34	Second Wed. Feb.	Rev. F. Dalcho, Charleston.
Kentucky,	Levi S. Ives,	9	Second Thurs. June,	Rev. G. M. Millan, Danville.
Ohio,	Nathaniel Bowen,	19	First Wed. Sept.	Rev. William Sparrow, Gambier.
	Benjamin B. Smith,			
	Charles P. McIlvaine,			

In addition, there are in Delaware 6 clergymen, in Georgia 3, in Mississippi 4, in Tennessee 7, in Alabama 3, in Louisiana 3, in Missouri 3, in Michigan 6, in Indiana 1, in Florida 1. Total, 12 bishops, and 596 clergymen. The Eastern Diocese comprehends the States of Maine, New Hampshire, Massachusetts, and Rhode Island. The Maine Convention meets on the second Wednesday of June, Samuel Cutler, Portland, Secretary; the New Hampshire, on the fourth Wednesday of June, Albert Cady, Concord; the Massachusetts, on the third Wednesday of June, Rev. T. W. Coit, Cambridge; the Rhode Island, on the second Tuesday in June, Rev. George W. Hathaway, Warren; the Delaware, Saturday next preceding second Monday of June, Evan H. Thomas, New Castle; Georgia, third Monday of April, Wm. P. Hunter, Macon; Mississippi, first Wednesday of June, J. W. Foote, Natchez; Tennessee, last Thursday in June, G. M. Fogg, Nashville; Alabama, second Thursday in May, A. P. Baldwin, Mobile.

### METHODIST EPISCOPAL CHURCH.

From the annual document, showing the condition of the Conferences, we gather the following particulars.

#### *Bishops of the Methodist Episcopal Church.*

William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding, James O. Andrew, John Emory.

<i>Name of Conference.</i>	<i>No. of Dist.</i>	<i>Whites.</i>	<i>Colored.</i>	<i>Indians.</i>	<i>Total.</i>	<i>Trav. Preach.</i>	<i>Super'd</i>
Maine,	6	14,347	8		14,355	104	6
New Hampshire,	5	14,560	11		14,571	123	3
New England,	3	15,257	289		15,546	121	8
New York,	5	46,471	615		47,086	123	9
Troy,	4					88	
Oncida,	7	31,449	111		31,560	123	11
Genesee,	5	21,415	56		21,471	104	4
Philadelphia,	6	39,529	8,516		48,045	145	7
Pittsburg,	5	25,874	187		26,061	107	7
Baltimore,	6	32,424	11,566		43,990	121	17
Virginia,	6	32,536	8,210		40,746	114	13
South Carolina,	5	21,731	20,197		41,928	74	7
Georgia,	5	24,241	7,330		31,571	89	11
Alabama,	4					38	
Mississippi,	5	12,935	5,185	1,312	19,432	42	3
Holstein,	5	19,257	2,319		21,576	52	4
Tennessee,	6	22,432	3,624	855	26,911	122	
Kentucky,	6	21,513	4,594		26,107	93	15
Missouri,	3	4,754	451		5,205	44	2
Illinois,	8	27,349	204		27,553	95	3
Ohio,	7	44,290	344	245	44,879	135	13

Total, 21 Conferences; 112 Districts; 548,593 members, of whom 472,364 are whites, 73,817 are colored, and 2,412 are Indians; 2,057 travelling preachers; 143 superannuated preachers; total preachers, 2,200; increase of members this year, 35,479; increase of travelling preachers, 190; number of deaths of travelling preachers reported, 13.

The Conferences named below, hold their next annual meetings as follows:

Maine, at Bath, July 3, 1833. New Hampshire, at Northfield, N. H. July 18, 1833. New England, at Boston, June 5, 1833. Troy, at Troy, August 28, 1833. New York, at Poughkeepsie, May 8, 1833. Philadelphia, at Newark, N. J. April 17, 1833. Baltimore, at Baltimore, March 27, 1833. Virginia, at Petersburg, February 27, 1833. The press of this denomination is located at the Conference office, 14 Crosby street, New York city, from which are issued the Quarterly Review, Rev. Dr. Nathan Bangs, editor; the Christian Advocate and Journal, newspaper, (from 25,000 to 30,000 weekly,) Rev. John P. Durbin, editor, Timothy Merritt, assistant editor; and various tracts and books. Beverly Waugh, and Thomas Mason, book agents.

#### CHURCH OF THE UNITED BRETHREN.

State.	Congregations.	Members, including children, about
Pennsylvania,	11	2,900
Ohio,	3	352
New York State,	2	432
Rhode Island,	1	50
Maryland,	1	341
North Carolina,	6	1,670
Total,	24	5,745

Each congregation is provided with a church. We have no exact knowledge of the number of communicants. We suppose they amount to nearly 4,000. There are 33 ministers of the United Brethren, stationed in the United States, of whom 4 have the charge of literary institutions. Besides these, a missionary and his assistant reside in the Cherokee country. The present number of pupils in the boarding-schools of the Brethren in this country, is about 200.

#### REFORMED DUTCH CHURCH.

Classes.	Churches.	Pastors.	Mins. without charge and cand.	No. of Families.	No. of Souls.	Comm.
New York,	10	12	6	1,710	7,057	2,484
South Classis, N. Y.	7	4	5	601	3,000	1,012
New Brunswick,	14	14	5	686	3,148	1,203
Bergen,	13	10		1,034	4,523	974
Paramus,	10	9	2	782	3,468	598
Long Island,	11	7		774	4,495	728
Philadelphia,	8	8		1,232	6,030	1,542
Poughkeepsie,	10	10		840	4,998	1,369
Albany,	11	7		1,030	5,950	1,592
Schenectady,	10	8	2	1,117	7,984	1,380
Ulster,	21	16		2,426	12,835	1,585
Washington,	8	3		365	1,881	960
Montgomery,	18	10		195	505	394
Rensselaer,	12	8		1,569	6,847	2,239
Schoharie,	14	7	3	787	3,294	1,200
Cayuga,	13	10	5	540	2,549	1,075

Total, 16 classes; 190 churches; 132 pastors; 28 ministers without charge and candidates; 15,689 families; 79,560 population; 20,186 communicants. Eight of the classes (those first named) belong to the Particular Synod of New York; the others to the Particular Synod of Albany. From the last minutes of the General Synod, we quote the following paragraphs relating to the state of the churches.

"Within the bounds of the Particular Synod of New York, the state of the churches generally is unusually encouraging. The reviving and refreshing influences of the Divine Spirit, have been extensively enjoyed. The number of those who have made a profession of religion during the past year, has been uniformly greater in all the classes than during the year previous. In several of the churches the work of the Lord has been most powerful—renovating their whole moral aspect.

"In the bounds of the Particular Synod of Albany, changes still more cheering have taken place. The Synod reports, 'that the experience of the past year has convinced

them that the faithful use of means for the advancement of the Redeemer's kingdom, so far as they are the means of divine appointment, have been, and will be blessed and sealed with the influence of the Holy Ghost.' One of the classes communicates the pleasing fact, 'That under the faithful preaching of the great doctrines of the cross, scarcely a church has been left without being watered from on high.' Another, that 'It is evident that the Lord has blessed his heritage in our bounds, and we are called to sing more of mercy than of judgment. In most of the churches precious seasons of refreshing have been, and still are enjoyed; while in those not especially visited, there have not been wanting instances of hopeful conversion.'

"Another, that 'Although, in past years, individual churches have been blessed with larger accessions, it has never been our happiness to witness so general a refreshment of the churches in our bound. It has truly been a year of increase in the spiritual vineyard committed to our charge. A year of jubilee to the friends of Zion.'

"Another classis states that, 'No previous year has witnessed a more pleasing and prosperous state of religion. Difficulties have been surmounted, and the cause of truth has been steadily advancing.' And the Synod remark, that the prospects of those portions of the church which hitherto have been most barren and desolate, are becoming more bright and cheering; and that there is manifest an increasing desire and effort for obtaining a full supply of spiritual culture."

The next meeting of the General Synod is to be held in the city of Schenectady, on the first Wednesday of June, 1833, at 10 o'clock, A. M. Rev. Thomas M. Strong, Flatbush, King's County, New York, is stated clerk of the General Synod.

#### ASSOCIATE PRESBYTERIANS.

This body of Christians are "devoted to the principles of the Reformation, as set forth in the formularies of the Westminster divines, and of the churches in Holland." The Religious Monitor, a monthly journal, published at Albany, N. Y. is devoted to the interests of this church. The next meeting (the thirty second) of the "Associate Synod of North America," is to be held at Canonsburg, Pa. on the first Wednesday of October, 1833, at 11 o'clock, A. M. The following is the state of the churches.

<i>Presbyteries.</i>	<i>Ministers.</i>	<i>Congregations set'd and vacant.</i>	<i>Fam.</i>	<i>Communicants.</i>	<i>Catechumens.</i>
Cambridge,	8	8	512	1,481	553
Carolinas,	3	22	360	764	961
Ohio,	9	25	1,220	2,736	
Chartiers,	6	13	590	1,656	
Miami,	8	24	480	980	
Philadelphia,	5	11	269	773	
Allegheny,	7	14	498	1,775	
Muskingum,	7	25	517	1,030	
Albany,	9	9	286	837	59
Ministers without charge,	11				
	<hr/> 73	<hr/> 151	<hr/> 3,982	<hr/> 12,033	<hr/> 1,573

#### GERMAN REFORMED CHURCH.

From the best information we can obtain, there are belonging, 1st, to the Synod of the German Reformed Church in the United States, contained in the States of New York, Pennsylvania, Maryland, Virginia, and North Carolina, about 90 ministers and 400 churches. 2d. To the Reformed Synod of Ohio, embracing the States of Ohio, Indiana, Illinois, Missouri, and Louisiana, about 40 ministers and 100 churches. 3d. To the Independent Free Reformed Synod in Pennsylvania, about 30 ministers and 70 churches.

Total, 160 ministers and 570 churches. Of the Reformed churches in the United States, including the Dutch Reformed, there are about.

160	in the State of New York.
50	" New Jersey.
370	" Pennsylvania.
40	" Maryland.
30	" Virginia.
24	" North Carolina.
80	" Ohio.
20	" Indiana, Illinois, Missouri, and Louisiana.
<hr/> Total,	774



## CALVINISTIC AND OTHER BAPTISTS.

For the following statements we are indebted to the Philadelphia Baptist Tract Magazine, for March, 1832.

	Whole No. Ass.	No. Chs.	No. Ministers.	No. Baptized.	Total.
Nova Scotia,	1	41	34	120	3,309
New Brunswick,	1	32	11	60	1,557
Canada,	5	38	45	111	1,862
Jamaica, W. I.	1	24	14		10,838
Maine, U. S.	9	217	165	1,484	14,390
New Hampshire,	6	80	69	358	5,518
Vermont,	7	130	94	1,205	9,242
Massachusetts,	9	151	216	2,077	15,405
Rhode Island,	1	29	23	287	3,770
Connecticut,	6	108	101	892	11,152
New York,	29	563	444	9,442	51,532
New Jersey,	3	51	40	392	3,925
Pennsylvania,	10	132	89	461	7,614
Delaware,	1	9	8	6	529
Maryland,	2	35	19	43	1,249
Virginia,	25	370	236	4,557	45,718
North Carolina,	22	313	201	785	17,824
South Carolina,	9	255	172	2,423	22,182
Georgia,	17	506	271	3,147	37,490
Alabama,	14	237	116	245	10,082
Mississippi,	6	93	30	129	3,195
Louisiana,	2	22	15	56	544
Arkansas,	2	18	4	3	181
Tennessee,	15	307	169	361	14,968
Missouri,	10	135	79	141	4,577
Illinois,	14	146	116	385	4,183
Indiana,	17	216	148	504	8,376
Kentucky,	32	507	256	718	34,827
Ohio,	20	251	133	533	9,317
Michigan,	1	8	9	32	356
Seventh-day Con.	1	29	33	398	3,766
Six Principles, R. I.	1	16	8	94	1,503
Six Principles, N. Y.	1	6	3	13	445
Totals in 1831,	300	5,075	3,370	31,462	361,434
Totals in 1830,	244	4,454	3,033	13,779	313,138
Increase,	56	621	337	17,683	48,296

"In the foregoing summary view it will be observed that the first column of figures gives the number of associations, the second the number of churches, the third the number of ministers including licentiates, the fourth the additions by baptism in 1831, and the fifth the total number of church members in each State. From this it appears that the entire additions *by baptism* in 1831, were over 31,000, being considerable more than double the preceding year. It further appears that there are 3,370 ministers, of which number 436 are licentiates, leaving 2,934 ordained ministers for 5,075 churches, which will leave 2,141 churches destitute of a pastor.

"It should be observed that the table of associations has been prepared with great care and labor, and may be relied on for accuracy, if the minutes are correct from which it has been compiled. It embraces a much larger number of churches than heretofore, and yet there are 31 Associations not included in the table, from which no returns have been received. The Six Principles' Baptists are for the first time added to the list, also the aggregate number of Free Will Baptists.

"Jamaica and the Conference of the Seventh-day Baptists have been on the list before. In the former there has been an increase of 8,583 members since 1829.

"The editor of the Christian Index, to whose attention we are indebted for several minutes of associations, was permitted to copy from our manuscript the summary view, to which some additions have since been made. In giving a comparative estimate of the increase in the several States, he well remarks, that 'New York exhibits a larger increase *per centum* than any other State. There the record of practical effort has been ample—missions are zealously supported, education well patronized, and other important objects duly regarded and promoted. The accessions in many other States have been

most encouraging ; but it will be seen that these have been generally most remarkable where the churches have been most engaged in promoting the good objects connected with the welfare of Zion at home and abroad. The happy seasons of refreshing enjoyed in the churches in Virginia, South Carolina, and Georgia, have been the means of adding largely to the per centage in those States.'

"By reference to the table, it will be seen that we have received but few returns for 1831 from the associations in Virginia, and some other States. Consequently these States exhibit a much smaller per centage than would have been the case had we received more ample returns."

#### NEW JERUSALEM CHURCH.

From the Proceedings of Fourteenth General Convention of the receivers of the doctrines of the New Jerusalem, in the United States, held in Phillips' place, in Boston, Aug. 16, 1832, we make the following abstract.

The towns in which societies exist are the following. Bath, Gardiner, and Portland, Me. ; Abington, Boston, Bridgewater, North Bridgewater, and West Bridgewater, Mass. ; Baiting Hollow, Martin's Head, Danby, Henderson, N. York city, N. Y. ; Newark, N. J. ; Bedford, Frankfort, Lancaster, Philadelphia, Southwark, and Upper Darby, Pa. ; Baltimore, Md. ; Abingdon, and Wheeling, Va. ; Cincinnati, Lebanon, and New Petersburg, Ohio ; 26 towns in all. In addition, there are 93 towns enumerated, where there are receivers of the doctrines, but no church formed. The number of ordaining ministers is 8 ; of priests and teaching ministers, 8 ; of licentiates 15 ; total 31. The following persons are the ordaining ministers.

Rev. John Hargrove, Baltimore, Md. M. M. Carll, Philadelphia, Lewis Beers, M. D. Danville, N. Y. Charles I. Doughty, New York city, Holland Weeks, Henderson, N. Y. M. B. Roche, Philadelphia, Adam Hurdus, Cincinnati, Thomas Worcester, Boston. The following are the topics on which information is requested by the Convention.

1, whether a society be formed in the place or not ;—2, and if so, when ;—3, its numbers ;—4, the number of other receivers connected with it ;—5, whether the society holds meetings for worship, publicly, privately, or at all ;—6, whether it has an ordained minister, a licentiate, or other leader, and his name ;—7, what numbers usually attend worship ;—8, the kind and degree of regard for the doctrines manifested by the public ;—9, what books have been published ;—10, the number of additions for the previous year ;—11, also of infant baptisms, adult baptisms, marriages, and deaths ;—12, what exertions are making for educating children ;—13, information and remarks relative to the interests of the New Church ;—14, information in relation to such places in the vicinity as the Convention would not otherwise hear from ;—15, the name of the person to whom communications to the society should be addressed ;—16, the number of copies of the Journal desired for the society and vicinity.

#### EVANGELICAL LUTHERAN CHURCH.

The following was the state of the Synods, as published in the Lutheran Observer, September 1, 1831.

	Bap.	Confirm.	Comm.
Synod of West Pennsylvania,	1,967	829	7,065
South Carolina,	376	145	1,452
North Carolina,	668	204	1,888
New York,	796	279	1,908
Ohio,	2,293	668	8,815
East Pennsylvania, 1829,	4,284	1,970	19,421
Maryland and Virginia,	980	410	3,807
Totals,	11,364	4,505	44,356

#### OTHER DENOMINATIONS.

*Unitarians*, 180 societies ; 150 ministers, 160,000 population. *Cumberland Presbyterians*, 60 ministers ; 100 congregations ; 10,000 communicants ; 130,000 population. *Friends*, probably 400 congregations and 200,000 population. *Various sects of Baptists*, 400 ministers ; 700 churches or congregations. *Shakers*, 45 ministers ; 15 churches or congregations. *Universalists*, 300 ministers, 600 churches or congregations, 3,000 or 4,000 communicants. *Associated and other Methodists*, 350 ministers, 35,000 communicants ; 175,000 population. *Roman Catholics*, 500,000 population.

## NOTICES OF NEW PUBLICATIONS.

**Calmet's Dictionary of the Holy Bible**, as published by the late Mr. Charles Taylor, with the fragments incorporated. The whole condensed and arranged in alphabetical order. Revised, with large additions, by EDWARD ROBINSON, Professor extraordinary of Sacred Literature in the Theological Seminary, Andover. Illustrated with maps and engravings on wood. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 1,003.

It gives us sincere pleasure to commend to public notice such works as this Dictionary. In place of the etymological discussions and fanciful analogies of the English editors, Mr. Robinson has brought forward a great amount of biblical illustrations, and of correct exegesis. The labors of the German scholars in this department of literature seem to have been nearly unknown to the English editors of Calmet. Mr. Robinson has drawn largely from this source. Many errors have been corrected. Several valuable maps and other illustrations have been inserted. We confidently and earnestly commend this book to all the lovers of the Bible. No single volume within our knowledge throws so much light on the word of God as this. Considering the amount of matter, *one thousand large octavo* pages, the price, which is four dollars and a half, is very moderate.

**Letters to a Young Student**, in the first stage of a liberal education. Boston: Perkins & Marvin. Philadelphia: French & Perkins, 1832. pp. 174.

These letters are on the following subjects. Formation of Character; Health; Intellectual Habits; Moral Habits; College Life. President Lord, in an introductory note, says of the volume, that "it is entirely unobtrusive in its character, constructed for the great purposes of utility; and its benevolent and judicious author, will, for that reason, subserve the interests of Christian education more effectually, than if he had written with larger pretensions and more ambitious aims." We fully concur in the recommendation of President Lord. The advice, which the writer gives to his young friend, is uniformly sound and judicious. It may be profitably placed in the hands of all who are fitting for college, and even of college students.

**Address, delivered before the Trustees, Students, and friends of the Newton Theological Institution, Nov. 14, 1832.** By JAMES D. KNOWLES, Professor of Pastoral Duties. Boston: Lincoln & Edmands, 1832. pp. 24.

After some introductory remarks, the professor gives the reasons for the establishment of the Seminary, and details the du-

ties of the professors. There is a valuable appendix of notes attached to the discourse. We shall make some use of it in our next number.

**Baccalaureate Address**, pronounced on the seventh anniversary commencement of the University of Nashville, Oct. 3, 1832. By PHILIP LINDSLEY, President of the University, Nashville, Tenn. Hunt, Tardiff & Co., 1832. pp. 20.

This production is full of genuine, patriotic feeling. Some passages in it are truly eloquent. Little danger need be apprehended in respect to the union of the States, if all our liberally educated young men would breathe the spirit, and carry out the principles of this address. Its principal object is to show the influence of colleges in promoting the national union and welfare. Appended is a second edition of an address delivered on a like occasion in 1829.

**A funeral discourse on the death of the Rev. George Burder**, delivered June 10, 1832, by JOSEPH FLETCHER, D. D., with the address at the interment, by ROBERT WINTER, D. D. London: Westley & Davis, 1832. pp. 48.

The "Village Sermons" of the excellent Burder are so well known and so highly esteemed in this country, that many would, no doubt, be glad to see a reprint of this pamphlet, containing a faithful portraiture of his life and of his last days.

**Journal of Travels in Armenia and the neighboring countries**, in the years 1830 and 1831, by the Rev. Messrs. ELI SMITH and H. G. O. DWIGHT, American missionaries. Two volumes. Boston: Crocker & Brewster, 1833.

Our readers will find that these volumes possess uncommon interest. They have one striking and most commendable feature—strict historical and orthographical accuracy. Very few volumes have been published upon which more implicit reliance may be placed. The regions, through which the travellers passed, were the ancient seats of the human race, and are consecrated by many classical and sacred associations. We earnestly recommend these volumes to our readers. We are confident that they will receive much gratification and instruction in their perusal. We may notice them more at large hereafter.

**Seventh Annual Report of the Society for Promoting Christian Instruction in London and its vicinity.** Presented at the meeting, May 1, 1832. London: J. Dennett, 1832. pp. 48.

Through the kindness of a friend in New York city, we have received a regular series of the reports of this valuable society.



Its design is to advance evangelical religion among the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer meetings and Sabbath schools, the circulation of religious tracts, accompanied with systematic visitation. It has sixty three associations, who at the present moment, extend their Chris-

tian sympathy to more than *thirty two thousand* families, while throughout the kingdom, a number of co-operating institutions have arisen, 1,197 gratuitous visitors were employed during the last year, 1,266 cases of distress were relieved, and 1,956 children were obtained for Sabbath and other schools.

## SELECT LITERARY INTELLIGENCE.

### Great Britain.

MANY parts of the United Kingdom are vying with each other in testimonials of respect for Sir Walter Scott. The inhabitants of Glasgow and its vicinity are taking measures to erect a monument, on an elevated ground near Abbotsford, which will command a view of thirteen counties. In London, a subscription is on foot to purchase of the creditors of Sir Walter the mansion and grounds at Abbotsford. The pecuniary distress into which he had been thrown was occasioned by the failure of his booksellers.—Mr. Leslie, the distinguished mathematical professor at Edinburgh, lately died. He had but a few months previously received the honor of knighthood.—The income of the University of Edinburgh is £3,770. In addition, it receives an annual royal grant of about £2,254. It is in debt to the city, £12,731. It is under the control of the town-council of Edinburgh. The income of the principal, Baird, is but £151. His office is a sinecure. About half the support of the professors is derived from fees. The whole compensation of the professor of chemistry is £2,213. The lowest income is that of the professor of agriculture, £113. Dr. Chalmers, professor of divinity, receives about £700. There are 28 professors attached to the University. King's college at Aberdeen has an income of £4,233. Its expenses are £2,297. The principal has a support amounting to £280. The professor of divinity, £454. Hebrew, £176. Marischal college has an income of £2,600. It is in debt, £1,350. It has 9 professors and 7 lecturers. The principal's support is £381—the Greek professor's, £389—the professor of medicine, £76. The others vary between the two last mentioned sums. The University of Glasgow has an income of £9,406. Its annual expenses are £8,109. The Greek professor has an income of £1,668—about three fourths of which are from fees. The professor of natural history, whose income is the smallest, has £216. Most of the professors live in the college buildings.

The whole number of instructors is 30, 1 principal, 1 lecturer, and 28 professors. Mr. Mylne and Mr. Buchanan, (the latter the successor of Jardine,) are among the most successful teachers in Great Britain. The University of St. Andrews has two colleges,—United college and St. Mary's. The United college has 8 professors. The support of the Greek professor is £444. St. Mary's has but three professors, whose incomes are £231, 286, and 211.—The Oriental Translation Fund Society of Great Britain, are prosecuting with great energy their praiseworthy efforts. The number of their publications are 29. They have now 12 in the press, and 22 in preparation. Among those in the press are,—1. "The travels of Macarius," patriarch of Antioch between the years 1653—1660, by Paul of Aleppo, translated by F. C. Belfour, Esq. 2. "Hâji Khalifa's Bib Du," a collection of more than 13,000 Persian, Turkish, and Arabic words alphabetically arranged. 3. "History of the Birman Empire," translated by Father Sangermand, who was a missionary in that country for 26 years. 4. "Didascalia," the apostolical constitutions of the Abyssinian church, translated from the Ethiopic by T. P. Platt, Esq. Among the publications preparing for the press are,—1. "Sânkhyâ Kânkâ," a Sanskrit system of metaphysics and philosophy, translated by H. T. Colebrook. 2. "Li ki," an ancient Chinese work attributed to Confucius—containing the moral and ceremonial code of the Chinese, translated by M. Stanislas Julien. 3. "Collation of Syriac MSS. of the New Testament," both Nestorian and Jacobite, accessible in England, with the various readings of the manuscripts found in the British museum, and in the Cambridge and Oxford libraries, by professor Lee, of Cambridge. 4. "Annals of Elias, metropolitan of Nisibis," containing the memoirs of the patriarchs, the principal dynasties of the world, and a history of the Nestorian church from A. D. 0 to A. D. 1,000, translated by Rev. J. Forshall. 5. "Alsamari," a history of the

Samaritans, to the end of the fourteenth century, translated by Prof. Jarrett, of Cambridge. 6. "Ibn Khaldún's history of the Berbers," translated by professor Lee, of Cambridge. 7. "Ibn Khallikán's Lives of Illustrious Men," who lived in the first seven centuries after the commencement of the Mohammedan Era, embracing Arabic poems, histories, &c. translated by Dr. F. A. Rosen. Sir Gore Ouseley, F. R. S. is chairman of the Oriental Translation Fund Society; the Earl of Munster, C. W. W. Wynn, Esq., Mr. East, M. P., Sir Alexander Johnston, F. R. S., and George Staunton, F. R. S., vice chairmen; Graves C. Haughton, F. R. S., Secretary.—A life of Cowper, intended to illustrate more fully his religious character, is preparing for the press by Mr. Taylor.—An expedition is preparing for the Arctic regions, under the command of Capt. Back. Its chief object is to discover the fate of Capt. Ross who has not been heard from since his departure from England, three years since. The government have given, for fitting out the expedition, £2,000, and individuals, £3,000.—A letter has been published in London by S. Horton James, Esq. on the importance of settling the Sandwich and Bonin islands, on the plan of a proprietary government.—An autobiography of Adam Clarke is soon to be published.—A missionary annual has been published in England by the Rev. William Ellis.—Head's Overland Journey from Bombay to Alexandria, an important book, is soon to be published.

### Germany.

The number of students in the university of Jena, in July, 1832, was 593. At a meeting of the students in July, the resolutions of the German diet, respecting the liberty of the press, were consigned to the ignominy of an *auto da fé*. The distinguished professor at this university, Dr. John G. Lenz, died on the 24th of February last, aged 89. A museum and mineralogical society were founded by him.—Dr. P. F. Von Siebold, of the University of Würzburg, is preparing for the press, a history of Japan, and the neighboring islands, compiled from Japanese and European works, as well as from personal observation. The writer was detained seven years in Japan, and was allowed favorable opportunities for inquiring into its history.—The number of students in the university of Vienna, is 1,619, of whom 309 are theological students, 332 law, 519 medical, and 459 philosophy.—The number of students at the university of Göttingen, is 847, of whom 227 are divinity students, 321 law, 167 physical sciences, 132 philosophical sciences; 530 are Hanoverians.

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—At the university of Bonn, are 890 students, 144 in the school of Protestant theology, 239 in Roman Catholic theology, 249 jurisprudence, 140 medicine, 118 philosophy.

### Italy.

The "Collegium Propagandæ Fidei" at Rome, was founded by Pope Gregory XV. in 1622. It was enlarged by Urban VIII. and endowed with a fund of £125,000, and an annual income of £24,000. He assigned for its buildings an elegant palace in the Spanish square—the same edifice, which is now occupied. Vives, a Spaniard, set on foot the plan of educating 10 foreign youth in the college. The cardinal Onofrio, in 1637, made provision for 12 youths, who must be Georgians, Persians, Jacobites, Copts, or Melkites. In 1639, he provided for 13 Ethiopians, and Brahmins. The school for Chinese and Japanese youth, on account of the coldness of the climate at Rome, was subsequently removed to Naples. There are now 80 pupils in this college, of whom 18 are Armenians, 5 Morrocese, the remainder, Dutch, Illyrians, Germans, &c. Two scholars occupy one apartment, and all labor assiduously. Only one student is allowed to go out from the grounds at a time, without special permission.

### India.

A mail coach has been started in the island of Ceylon, between Candy and Colombo, the first in the Indian possessions.—Rev. Dr. J. P. Rottler, senior missionary of the Christian Knowledge Society at Madras, has in the press a Dictionary of the Tamil language.—We observe that a number of important works are issuing from the press at Vepery.—Sir Edward Colebrook, late British resident at Delhi, has been convicted before the governor general and council, of a series of fraudulent and oppressive acts, removed from office, and otherwise punished. Lady Colebrook and his son, were involved in the same charges. From the proceedings on his trial and other circumstances, we should infer, that Lord Bentinck, the governor general, maintains an impartial and energetic government.—Mr. Judson, the American Baptist missionary at Maulmein, Birmah, is proceeding with the translation of the Bible into Birmese. The New Testament and a part of the Old have been completed.

### United States.

The new translation of Mosheim, by Dr. Murdock of New Haven, has been completed in three volumes octavo. It is understood that Dr. M. is writing a continuation of the history.—

Three British periodicals, the *Metropolitan*, *Foreign Quarterly Review*, and *Blackwood's Magazine*, are publishing, in weekly numbers, in New Haven. The price for the three will be seven dollars per annum. *Blackwood's Magazine* is edited by Prof. Wilson, and is a tory periodical. The *Metropolitan*, lately under the charge of Thomas Campbell, is now edited by captain Maryaut.—George Dearborn, of New York, has in the course of preparation for the press, a series of publications to be called the

"*Library of Standard Literature.*" The first of the series, now in the hands of the stereotypers, will contain the works of Edmund Burke, in three volumes, at a price not exceeding three dollars a set. It will be followed by the works of M'Kenzie, Lady Montague, Samuel Butler, *Memoirs of Sully*, &c.—A new publication, called the *Select Journal of Foreign Periodical Literature*, under the care of Messrs. Norton & Folsom, of Cambridge, has been commenced by Charles Bowen, Boston.

### VIEW OF PUBLIC AFFAIRS.

ANDREW JACKSON has been re-elected president of the United States for four years from the fourth day of March, 1833. The number of electoral votes given was 288. Of these, Henry Clay of Kentucky received 51 votes, William Wirt of Maryland 7, John Floyd of Virginia 11, and Andrew Jackson of Tennessee, 219. Martin Van Buren of New York has been elected vice president of the United States, by 189 votes. Though the canvass was carried on with great spirit, and though the re-election of General Jackson was opposed by a greater amount of talent and influence than was ever arrayed against any other chief magistrate, yet the people throughout the country have quietly acquiesced in the will of the majority.

The session of congress commenced on Monday the third day of December. The president's message was communicated on the following day. It is a well-written document, and gives a clear view of the foreign and domestic relations of the country. The question of the North Eastern boundary of the United States remains unsettled. The award of the king of the Netherlands not having been considered obligatory by the Senate of the United States, the president has commenced a further negotiation on the subject with the government of Great Britain. The claims of our citizens upon several of the commercial countries of Europe, have been allowed. Considerable difficulties now exist with the government of Buenos Ayres, respecting the right of fisheries on the Falkland islands. The American Charge d' Affaires, Mr. Baylies, has returned to this country, without having been able to accomplish the objects of his mission. An advantageous treaty of amity and commerce has been concluded with the government of Chili. The receipts into the treasury, during the past year, were about thirty millions of dollars. The expenditure for all objects has been about sixteen and a half million of dollars; leaving eighteen millions of dollars, which has been applied to the payment of the public debt. This debt is now about seven millions of dollars. It is in contemplation to cancel it entirely during the year 1833. During the last four years, about fifty eight millions of dollars have been applied to the payment of the national debt. There has been an increase, the last year, of eighty thousand tons to our shipping, and of near forty millions of dollars in the aggregate of our imports and exports. The amount of mail transportation, during the year, was more than twenty three millions of miles, greater by eight millions of miles than that of the preceding



year. The revenue of the department was two millions two hundred and fifty thousand dollars—the expenditure, two millions two hundred and sixty six thousand dollars. There are now in the United States about nine thousand three hundred post offices. Respecting the bank of the United States, the president remarks, “An inquiry into the transactions of the institution, embracing the branches as well as the principal bank, seems called for by the credit which is given throughout the country to many serious charges impeaching its character, and which, if true, may justly excite the apprehension that it is no longer a safe depository of the money of the people.” In respect to the public lands, the president says, that “it seems to be our true policy that they shall cease, as soon as practicable, to be a source of revenue, and that they be sold to settlers in limited parcels, at a price barely sufficient to reimburse the United States the expense of the present system, and the costs arising under our Indian compacts.” Concerning the Indian policy, we quote the following sentence:—“With one exception, every subject involving any question of conflicting jurisdiction, or of peculiar difficulty, has been happily disposed of and the conviction evidently gains ground among the Indians, that their removal to the country assigned by the United States, for their permanent residence, furnishes the only hope of their ultimate prosperity.” The exception referred to, is that part of the Cherokee tribe, which reside on the borders of the State of Georgia. All efforts to induce them to remove to the country west of the Mississippi, have been hitherto unavailing. The president recommends to the attention of Congress, an alteration in the mode of choosing the president and vice president of the United States, limiting the term of office to four years. The extension of the judiciary system is also commended to the notice of Congress, as an important subject for immediate action. Upon many of the subjects adverted to in the message, and in the accompanying reports of the different secretaries, there is great difference of opinion. There are two topics, particularly, where the president is manifestly upon untenable ground. One of these has relation to the nature of the general government. According to the president’s interpretation, the government is limited to a general superintending power for the maintenance of peace at home and abroad, and for prescribing laws on a few subjects of general interest, not calculated to restrict human liberty. The danger to our liberties and to the perpetuity of our free institutions does not arise from any tendency towards consolidation or monarchy in the frame of our government. The hazard is to be anticipated from the State governments. There is little ground to apprehend, that a large number of local sovereignties, possessing the spirit of liberty, enjoying so many rights, which in other countries are lodged only in the supreme head of the kingdom, mutually jealous of each other, annually convoked, and thus feeling all the impulses arising from free discussion,—will ever resign their rights to the Federal government. What is our experience in respect to the Supreme Court? That it is unconstitutional in its interpretations of law, or oppressive in the enforcement of its decisions? Or that the State governments rise up in defiance of its mandates? For our respectability abroad and our safety at home, we need an efficient and unshackled NATIONAL government, in all its departments.

The other subject to which we referred, is our Indian relations. We regret to say that the president and his secretary still sanction in effect the reckless course of Georgia. Mr. Cass, in his report, speaks of the “solemn, national

pledges," which the government have given to the Indians, who are about removing over the Mississippi, that they shall forever possess the secure and undisputed possession of the territories assigned to them. But on what ground can the Indians place any reliance upon the treaties of the United States? What reason have they to suppose that we shall not be the same *faithless* government, that we have been in times past? Has governor Cass seen all the evidence respecting the nature of the country, to which it is proposed to remove the Indians? Is there not ground to suppose that the claims of the different tribes may clash with each other, from indefinite and conflicting boundaries?

The missionaries, Messrs. Worcester and Butler, still remain in the penitentiary, while Georgia is proceeding with her infamous lottery scheme, and dividing "Naboth's vineyard."

The principal topic of public interest for a number of weeks past, has been the South Carolina nullification. That State and the southern country generally have been for some time opposed to the tariff system of the United States. The tariff has been interpreted as the cause of the languishing state of commerce and agriculture, which has for some time existed in many portions of the southern country. In South Carolina, this opposition has assumed a most threatening form. A convention of the people of the State, assembled in November, and passed an ordinance, which declares that the several acts, imposing duties on foreign merchandise, passed in May 1828, and July 1832, by congress, are unauthorized by the constitution of the United States, and violate the true meaning and intent thereof, and are null and void, and no law; and also that it is unlawful for any of the constituted authorities of the State, or of the United States, to enforce the payment of the duties imposed by the said acts within the same State, and also that the people of South Carolina will maintain the said ordinance at every hazard. Soon after the adoption of this measure by the convention, the president of the United States, issued a proclamation, in which he stated his views of the constitution, and laws applicable to the measures adopted by the convention of South Carolina, declaring the course which duty will require him to pursue, and, appealing to the understanding and patriotism of the people, warning them of the consequences that must inevitably result from an observance of the dictates of the convention. This proclamation is one of the most able and conclusive state papers ever published in this country. The president considers the power to annul a law of the United States, assumed by one State, "incompatible with the existence of the Union, contradicted expressly by the letter of the constitution, unauthorized by its spirit, inconsistent with every principle on which it was founded, and destructive of the great object for which it was formed." The constitution of the United States, says the president, forms a government, not a *league*. It is a government in which all the people are represented, which operates individually, not upon the States. They retained all the power which they did not grant. But each State having expressly parted with so many powers as to constitute jointly with the other States a single nation, cannot from that period possess any right to secede, because such a secession does not break a league, but destroys the unity of a nation; and any injury to that unity is not only a breach which would result from the contravention of a compact, but it is an offence against the whole Union. This proclamation produced a powerful sensation throughout the United States. In the Northern, Middle, and Western

States, its doctrines met with a hearty and nearly unanimous approbation. Public meetings were held in most of the large towns, responding to its sentiments. A portion of the legislature of Virginia, with the governor at their head, a small part of the citizens of Georgia, with the nullifiers of South Carolina, have met it with decided disapprobation. The legislature of South Carolina affected to treat it with sovereign contempt. But it is not a document to be laughed down. It probably produced more effect among the nullifiers themselves, than they would be willing to allow. There does not seem much reason to suppose that there will be a necessity for a resort to ultimate measures. The firmness of the general government, the disposition generally manifested in the country, to sacrifice party feelings in maintaining the constitution, the powerful Union feeling in South Carolina, and the fear among the nullifiers of servile insurrections, will probably prevent any actual collision between the general government and South Carolina. In the mean time, the people of the United States are taught that little reliance is to be placed upon the perpetuity of our excellent government, separate from moral principle and the Christian religion. We are called upon, most impressively, to be humble in the sight of God, to look habitually to Him as our only Refuge in times of trouble, as our only Protector in seasons of prosperity.

The temperance reformation is making gratifying progress. The decisive measure, adopted by the Hon. Lewis Cass, secretary of war, of discontinuing the rations of ardent spirits in the army of the United States, and substituting for them coffee and other wholesome beverage, does great credit to the secretary and the government. The soldiers are no longer to be furnished with spirits, either by the government or by individuals, except when on fatigue duty—an exception which will probably be soon abolished. The secretary of the navy, is also taking preparatory measures to extend the same beneficent regulations to the public ships. Its use has been nearly abandoned already in two of the squadrons.

We have reason to believe that the first Monday in January, was extensively observed by Christians throughout the United States, as a day of prayer for the conversion of the world. We should not be surprised if the same day, in years to come, should be set apart for a similar purpose. We think that the multiplication of special days of prayer is, in the present state of the church, inexpedient, yet no reasonable objection can be made to devoting one day at the beginning of every year to pray for the universal diffusion of the gospel.

The cholera, with a few unimportant exceptions, has now disappeared from every part of the United States. Its ravages in the city of New Orleans, were affectinglly severe—the number of deaths being greater in proportion to the population, than in any other place in which the disease has appeared on this continent. We are glad to perceive that some of our large cities, are taking measures to prevent the recurrence of this terrible calamity, so far as its visitations depend on second causes.

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## EXTRACTS FROM THE LAST REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE twelve missions under the care of the Board, embrace fifty-five stations; seventy-five ordained missionaries; four physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; and one hundred and thirty-one females, married and single;—making a total of *two hundred and fifty-three* laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-five schools; and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen, contain about eighteen hundred members. Our printing-presses have sent forth about fourteen millions two hundred thousand pages during the year; swelling the whole number from the beginning to 61,000,000 of pages in twelve different languages.

Seven ordained missionaries and one assistant missionary are under appointments to different, and most of them distant, fields of labor—to proceed to their respective fields within a few months. Most of these are to be accompanied by wives. Three other missionaries have also been appointed, but the time of their departure is not yet determined.

Twenty years ago, the fundamental principle of Christian morals, *that it is the duty of EVERY ONE to take some part in sending the gospel to the heathen*, was almost latent in our churches. It attracted little attention in any part of the country, and exerted almost no influence. But there has been a great and happy change. The excitement occasioned by the sending forth of missionaries, produced, by the blessing of God, a resurrection of that principle in our churches, and ever since it has been gaining attention; till now, it would be almost as easy to shut up the orb of day as to hide it from view. It is recognized in thousands of pulpits, and lecture-rooms, and inquiry-meetings; not only among the denominations with which the Board is immediately connected, but among Baptists, and Methodists, and Episcopalians. Far and wide through the land, it enters into the system of family and Sabbath-school instruction. You meet with it also in tracts, and religious newspapers, and monthly religious journals, and religious books of every size and description.

As a consequence of this increasing knowledge and increasing sense of responsibility, it is coming to pass more and more in our churches, that men contribute in support of benevolent objects from *principle*—from a *deep and settled conviction of duty*, rather than from *excitement*. This is a fact most auspicious in its bearing on the perpetuity and growth of the missionary enterprize. Children trained up for this work, may be expected to feel and do more for it than their parents who were not. The next generation may be expected to prosecute the work with more spirit than the present; and the generation following, with still greater zeal; and so on from generation to generation. A larger and larger number of individuals will engage in the glorious enterprize, and the devotedness of the real disciples of Christ, in all parts of the land, will approximate nearer and nearer to the elevated standard of the gospel. Such has been the fact for twenty years past; and such it will be, we believe, for years and even ages to come; till the earth is filled with ministers of the gospel, and Bibles, and tracts, and till the Holy Ghost comes down to bless these means for the subjugation of all nations to the truth.

A *second* fact of some importance is, that not less than a fourth part of the pagan world is at this moment subject to protestant governments. It is easy to see, also, that all pagan and Mohammedan countries are coming, one after another, under the power, or at least under the commanding influence, of nations nominally Christian.

*Another* fact of great interest is this—that by means of a *few* languages we may reach the greater part of mankind. This is true, notwithstanding the very great number of languages in the world. The Chinese language is spoken by not less than a *fifth* part of our race. Throughout the whole of southern Africa

there appears to be, substantially, but two languages. The Polynesian islands, though scattered over a great ocean, and embracing different dialects, are believed to contain not more than one or two languages. And the farther researches on this subject are prosecuted, the less formidable does the obstacle appear to be, which is found in the different languages and dialects of mankind.

The power of the press, is *another* fact of amazing interest. It is a gift, which we should probably all choose, in preference to that of tongues, if we could have but one. It multiplies the Holy Scriptures by thousands and hundreds of thousands, in a single year; and will yet multiply them by millions and hundreds of millions, in the same time; and, so far as the *means* are concerned for sending the gospel through the earth, it suffices, of itself, to place us incomparably in advance of the primitive ages of the church.

*Another* fact of commanding interest is this—that *very many, if not all the leading superstitions of the world, are comparatively in their dotage*. Not one of them stands forth in the giant strength of youth. Not one of them exerts the sway it once did over the imagination and passions of their votaries. The contrary is true to an animating extent. Our western Indians, for instance, have scarcely anything remaining of their ancient superstitions to oppose the gospel. The idolatrous system of the Sandwich islanders died of old age. The religion of India, at present, consists more in *usage*, than in *passion*; and long is the time since the religion of China was animated by mind and feeling. As for Mohammedanism and Popery, they are on the wane, and cannot possibly recover.

The *last* and perhaps the most remarkable fact which will be mentioned, is—that *the work of publishing the gospel to the heathen is begun auspiciously, and almost simultaneously and without concert, in most of the great districts of the unevangelized world*. Thus, among the American Indians, the work of publishing the gospel is begun in Labrador, and in not less than one hundred and forty places along our northern frontiers and on either side of the Mississippi. It is begun, and has made great advances, in Greenland. It is begun in Africa, on the south, and west, and northeast. It is begun in the heart of the great island of Madagascar. In the island of Ceylon it is begun on the north, in the centre, and on all sides. India is assailed by the soldiers of the cross in not less than a hundred and fifty points, along her coasts, and in her great and populous interior. On the shores of western Asia, the work is begun at the foot of Lebanon, at Smyrna, and in the metropolis of the Turkish empire. Among the mountains of Caucasus, between the Black and Caspian seas, it is begun; and in the ancient seats of the human race, upon the plains of Shinar. It is begun in the elevated regions of central Asia, among the worshippers of the Grand Lama. From thence China will one day be entered from the north; and some are now preparing and more are hastening to assail it from the south. And finally, the work of publishing the gospel in the ten thousand islands of the Indian and Pacific oceans, is begun at both extremities of that vast and interesting archipelago.

A more judicious beginning, as to the posts to be occupied, there could not well be, if our object is to publish the gospel everywhere in the shortest time. Far better is it to have the seven hundred missionaries, now among the heathen, thus scattered, than to have them all concentrated in one kingdom. It is analogous to the manner in which great countries are usually peopled—by small settlements scattered here and there, each becoming a radiating point. Though the posts already occupied by missionaries among the heathen are less than six hundred, they are providentially such in the different parts of the world, that almost the whole earth is brought within distinct observation. They are such, that the greater part of mankind must soon hear rumors of the efforts made by Christian missionaries. They are such, that by means of these several Christian missions, each pleading in behalf of its respective district, the *WHOLE WORLD* is, as it were, calling for relief, within the view and hearing of the Christian church. Nor can such a plea, coming from so many quarters, urged with so much importunity and by so many eloquent voices, and enforced by the commands and promises and Spirit of Jehovah, long be unheeded by any of the real disciples of the Lord Jesus.

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

ISAAC WILKINS, inst. pastor, Cong. Fairfield, Maine, Oct. 3, 1832.  
 ALDEN BOYNTEN, ord. pastor, Cong. Industry, Me. Oct. 17.  
 WESTON B. ADAMS, ord. pastor, Cong. Lewistown Falls, Me. Nov. 14.  
 LEVI SMITH, inst. pastor, Cong. Kennebunkport, Me. Dec. 20.

ANDREW GOVAN, inst. pastor, Cong. Lancaster, New Hampshire, Oct. 24, 1832.  
 SALMON BENNET, inst. pastor, Cong. Boacawen, N. H. Dec. 5.

ASHER BLISS, ord. miss. Cong. Thetford, Vermont, Sept. 25, 1832.

IRA TRACY, ord. miss. Cong. Hartford, Vt. Sept. 28.  
 WILLIAM L. MATHER, ord. evang. Cong. Hartford, Vt. Sept. 28.

STILMAN MORGAN, inst. pastor, Cong. Corinth, Vt. Oct. 4.  
 MOSES B. BRADFORD, inst. pastor, Cong. Grafton, Vt. Oct. 31.

JOHN Q. A. EDGELL, ord. pastor, Cong. West Newbury, Massachusetts, Sept. 19, 1832.

LOWELL SMITH, ord. miss. Cong. Heath, Mass. Sept. 26.  
 GEORGE GOODYEAR, ord. pastor, Cong. Ashburnham, Mass. Oct. 10.

SAMUEL MUNSON, ord. Miss. Cong. Orleans, Mass. Oct. 10.

HENRY LYMAN, ord. Miss. Cong. Northampton, Mass. Oct. 11.

HERVEY FITZ, inst. pastor, Bapt. Middleborough, Mass. Oct. 17.

W. C. SANFORD, ord. pastor, Cong. Boylston, Mass. October 17.

WALTER FOLLETT, ord. pastor, Cong. Southborough, Mass. Oct. 17.

AMARIAH CHANDLER, inst. pastor, Cong. Greenfield, Mass. Oct. 24.

SOLOMON W. EDSON, ord. pastor, Cong. Montgomery, Mass. Oct. 24.

ELIJAH DEMOND, inst. pastor, Cong. Holliston, Mass. Oct. 31.

JAMES A. ROBERTS, inst. pastor, Cong. New Bedford, Mass. Nov. 14.

MOSES G. GROSVENOR, inst. pastor, Cong. Barre, Mass. Nov. 14.

BARON STOW, inst. pastor, Bapt. Boston, Mass. Nov. 15.

JOEL H. LINSLEY, inst. pastor, Cong. Boston, Mass. Dec. 5.

LUCIUS ALDEN, inst. pastor, Cong. Abington, Mass. Dec. 5.

THOMAS ROBBINS, inst. pastor, Cong. Rochester, (Mattapoisett,) Mass.

FREEDRACE RAYNOLDS, inst. pastor, Cong. Leverett, Mass.

JAMES C. RICHMOND, ord. deacon, Epis. Providence, Rhode Island, Oct. 13, 1832.

EDWIN K. GILBERT, ord. pastor, Cong. Wallingford, Connecticut, Oct. 3, 1832.

CHESTER HUMPHREY, ord. pastor, Cong. Vernon, Conn. Oct. 4.

SIDNEY MILLS, ord. evang. Cong. Vernon, Conn. Oct. 4.

SAMUEL J. CURTIS, inst. pastor, Cong. Chatham, Conn. Nov. 1.

WILLIAM BARRETT, ord. pastor, Bapt. Rush, New York, Sept. 6, 1832.

ABEL C. WARD, ord. evang. Pres. Ogden, N. Y. Oct. 4.

JOSEPH C. MOORE, ord. evang. Pres. Ogden, N. Y. Oct. 4.

DANIEL A. CLARK, inst. pastor, Pres. Adams, N. Y. Oct. 10.

JAMES T. JOHNSTON, ord. deacon, Epis. New York, N. Y. Nov. 9.

JESSE POUND, ord. deacon, Epis. New York, N. Y. Nov. 9.

ROBERT DAVIES, ord. deacon, Epis. New York, N. Y. Nov. 9.

JAMES SUNDERLAND, ord. deacon, Epis. New York, N. Y. Nov. 9.

ANTHONY CASE, inst. pastor, Bapt. Salem, (Shushan Vil,) N. Y. Nov. 15.

J. T. BACKUS, inst. pastor, Pres. Schenectady, N. Y. Dec. 6.

JOHN C. BRIGHAM, ord. Evan. Pres. Canaan, N. Y. Oct. 10.

J. B. PINNEY, ord. miss. Pres. Philadelphia, Pennsylvania, Oct. 12, 1832.

JOSEPH W. BARR, ord. miss. Pres. Philadelphia, Pa. Oct. 12.

ALBERT JUDSON, inst. pastor, Pres. Philadelphia, Pa. Nov. 12.

WILLIAM A. STEVENS, ord. pastor, Pres. Philadelphia, Pa. Dec. 5.

JOHN WALLACE, ord. evang. Pres. Philadelphia, Pa. Dec. 5.

MASON NOBLE, ord. pastor, Pres. Washington, District Columbia, Dec. 1832.

JOHN S. GALLOWAY, inst. pastor, Pres. Springfield, Ohio, Oct. 4, 1832.

Whole number in the above list, 52.

## SUMMARY.

		STATES.	
Ordinations . . . . .	30	Maine . . . . .	4
Installations . . . . .	22	New Hampshire . . . . .	2
Total . . . . .	52	Vermont . . . . .	5
		Massachusetts . . . . .	18
		Rhode Island . . . . .	1
		Connecticut . . . . .	4
		New York . . . . .	11
		Pennsylvania . . . . .	5
		District Columbia . . . . .	1
		Ohio . . . . .	1
Total . . . . .	52	Total . . . . .	52

## OFFICES.

Pastors . . . . .	34	Total . . . . .	52
Evangelists . . . . .	7		
Deacons . . . . .	5		
Missionaries . . . . .	6		
Total . . . . .	52		

## DENOMINATIONS.

		DATES.	
Congregational . . . . .	31	1832. September . . . . .	6
Presbyterian . . . . .	12	October . . . . .	25
Baptist . . . . .	4	November . . . . .	11
Episcopal . . . . .	5	December . . . . .	8
Total . . . . .	52	Not specified . . . . .	2
Total . . . . .	52	Total . . . . .	52

## QUARTERLY LIST

OF

## DEATHS

of Clergymen and Students in Theology, and Missionaries.

SAMUEL JUDSON, Cong. Uxbridge, Massachusetts, Nov. 11, 1832.

AZARIAH CLARK, et. 54, Cong. Colebrook, Connecticut, Oct. 16, 1832.

TALCOTT BATES, Cong. Durham, Conn. Oct. 23.

JEREMIAH STOW, et. 36, Pres. Livonia, New York, Dec. 15, 1832.

JOHN GLENDY, et. 77, Pres. Philadelphia, Pennsylvania, 1832.

JOSEPH W. BARR, Pres. Richmond, Virginia, Oct. 28, 1832.

EDWARD FENWICK, Roman Catholic, Wooster, Ohio, Sept. 16, 1832.

SAMUEL HARRIS, et. 65, Cong. Cincinnati, Ohio.

DAVID T. LANE, et. 27, Cong. [Stud. in Theol.] Sterling, Connecticut, Dec. 2, 1832.

WILLIAM HERVEY, Cong. [Miss.] Ahmed nugger, India, May 13, 1832.

Whole number in the above list, 10.

## SUMMARY.

		STATES.	
From 20 to 30 . . . . .	1	Massachusetts . . . . .	1
30 40 . . . . .	1	Connecticut . . . . .	3
40 50 . . . . .	0	New York . . . . .	1
50 60 . . . . .	1	Pennsylvania . . . . .	1
60 70 . . . . .	1	Virginia . . . . .	1
70 80 . . . . .	1	Ohio . . . . .	2
Not specified . . . . .	5	India . . . . .	1
Total . . . . .	10	Total . . . . .	10

Sum of all the ages specified . . . . . 250

Average age . . . . . 52

## DATES.

		DATES.	
Congregational . . . . .	6	1832. May . . . . .	1
Presbyterian . . . . .	3	September . . . . .	3
Roman Catholic . . . . .	1	October . . . . .	1
Total . . . . .	10	November . . . . .	2
		December . . . . .	2
		Not specified . . . . .	2
Total . . . . .	10	Total . . . . .	10

## DENOMINATIONS.

Congregational . . . . .	6	Total . . . . .	10
Presbyterian . . . . .	3		
Roman Catholic . . . . .	1		
Total . . . . .	10		



## JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1833.

## AMERICAN EDUCATION SOCIETY.

*Quarterly Meeting of the Directors.*

THE Quarterly Meeting of the Board of Directors, was held on Wednesday, January 9. Appropriations were granted to young men in various institutions, as follows:—

	Former Benefc.	New Benefc.	Total.	Amo. appro.
4 Theol. Sem.	54	8	62	\$1,286
11 Colleges,	202	13	215	4,415
23 Academies,	42	13	55	741
38 Institutions,	298	34	332	6,442
1 Priv. Instruction,		1	1	12
	298	35	333	\$6,454

Besides transacting the usual, and other business which came before the Board, the Directors passed the following votes.

*Voted*, That the pledge given by beneficiaries, in their academic and collegiate course of education, be as follows:—I hereby declare it to be my serious purpose, to devote my life to the Christian ministry, and, with that view, to obtain a liberal collegiate education, and to pursue a regular three years' course of theological study.

*Voted*, That young men, soliciting the aid of the American Education Society, must have been professors of religion, at least, six months, and have studied the languages the same term of time, before they can become beneficiaries of the Society, or receive assistance from it.

Communications were read from former beneficiaries, now employed as home missionaries at the West, requesting that the notes held against them by the Society, be cancelled in whole or in part.

VOL. V.

*Voted*, That the Secretary be authorized and directed to furnish Rev. Messrs. — with a certificate, That their obligations to the Society will not be considered as binding, unless their future circumstances should be such, as to enable them to pay without embarrassment, in which case the Directors doubt not but it will gratify them to comply with the expectations of those, who have generously contributed towards their education.

Mr. Thomas Boutelle, a licentiate of the Theological Seminary, at Andover, was appointed a temporary Agent of the Society.

## ANNIVERSARIES.

THE Annual meeting of the Essex County Education Society, was held Oct. 10, at Beverly, (Rev. Mr. Oliphant's Meeting-house.) The Secretary of the Parent Society was present and addressed the meeting. The Society was divided so as to form two, called Essex South, and Essex North, Education Society. Of the Essex South, John Punchard, Esq. is President, Rev. John P. Cleveland, Secretary, and Mr. Joseph Adams, Treasurer. Of the Essex North, Rev. Gardner B. Perry, is President, Rev. David T. Kimball, Secretary, and Col. Ebenezer Hale, Treasurer.

The Annual Meeting of the Education Society of Newburyport and vicinity, was held Oct. 16, at the Rev. Mr. Milton's Church. The meeting was addressed by Rev. Messrs. Dimmick, Barbour, and Cogswell, and by Rev. Dr. Dana.

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The Boston Auxiliary Education Society, was new moddled the last Spring, with a view to more extended efforts. During the month of December, the Secretary of the Parent Society, preached on behalf of the Education cause, to the different evangelical Congregational Societies in the City, and Gentlemen's and Ladies Associations were formed, and subscriptions taken.

*Officers of the Auxiliary and its Associations.*

William J. Hubbard, Esq. *President.*

Mr. James M. Whiton, *Secretary.*

Mr. Lorenzo S. Cragin, *Treasurer.*

*Associations.*

Old South Church, Gentlemen's Association. Dea. Thomas Vose, President. Mr. Jonathan French, Jr. Secretary. Mr. Uriel Crocker, Treasurer.

Park Street Church, Gentlemen's Association. Rev. Joel H. Linsley, President. Mr. James W. Blake, Secretary. Mr. Andrew S. March, Treasurer.

Bowdoin Street Church, Gentlemen's Association. Rev. Hubbard Winslow, President. Mr. James Haughton, Secretary. Mr. John Leverett, Treasurer.

Salem Street Church, Gentlemen's Association. Rev. G. W. Blagden, President. Mr. James M. Whiton, Secretary. Mr. Henry Edwards, Treasurer.

Green Street Church, Gentlemen's Association. Rev. William Jenks, D. D. President. Mr. R. Danforth, Secretary. Mr. T. Burroughs, Treasurer.

Essex Street Church, Gentlemen's Association. Dea. James Melfedge, President. Dr. Calvin Ellis, Secretary. Mr. George Vinton, Treasurer.

Pine Street Church, Gentlemen's Association. Rev. Amos A. Phelps, President. Mr. James W. Kimball, Secretary. Mr. William Carleton, Treasurer.

Ladies' Associations have been formed in the different congregations. The list of officers was not obtained seasonably for insertion in this Journal.

This great cause seems to be taking a deep hold of the religious and charitable feelings of the good people of the City. It is expected, that between four and five thousand dollars will be contributed the present year in behalf of this object. May the time soon come, when the cause shall find the same favor throughout the land.

*Views of former Beneficiaries on Refunding.*

THE following are extracts from letters received from former beneficiaries, who for good reasons have not entered the ministry, and who have been called upon to refund the money granted them by the Society.

The remaining sum loaned to me from the funds of the American Education Society,

will be forwarded at the time specified, with the interest due upon the same. This money I not only feel it a duty, but a privilege to refund, knowing that it will again be appropriated to pious and indigent young men, in a course of preparation for the gospel ministry. Of all the debts contracted by me in the progress of my studies, I pay none more cheerfully than this, as well from the conviction that without help from your Society I could not have obtained an education, as that the money when returned will be devoted to the advancement of that cause so dear to the heart of every true Christian.

Your communication has been received, and nothing can be more obviously just than the suggestions advanced in it. Much less force of reasoning than is contained in your letter, is necessary to enable me to feel the obligation of refunding what I received from the funds of that Society of which you are the Treasurer.

Your communication to me was duly received per mail. I fully accord with your views as expressed, of the sacredness of the funds of the American Education Society. They are raised for a high object, and should be devoted to no other. The fact, too, that they are partially derived from "the hard earnings of the pious poor," invests them with a character which imperiously demands there should be no malappropriation of them. To render myself qualified for the gospel ministry, was the early and continued wish of my heart. And so long as I received aid from your Society, it was my heart's desire and wish so to do. Those funds were received by me 'in good faith.' But circumstances not under my control, finally induced me to abandon the object. It was done with deep reluctance—for it had been the cherished purpose of years. You will readily perceive, that I must be impatient to liquidate any claims which the American Education Society may have upon me.

Extract from an Address delivered before the New Hampshire Branch of the American Education Society, at the Annual Meeting in Amherst, 4th Sept. 1832, by Rev. N. Bouton.

The beneficiaries of the Education Society are removed from our view. No sooner is a young man taken under your patronage, than he is withdrawn from the public eye. He leaves his home and the circle of Christian friends in which he had conversed and prayed; becomes a member of an academy in another town; a student, in perhaps, a remote college; and subsequently, in a more distant theological seminary. After his course of preparatory

study is completed, he goes alone into the great world; and is lost to our view, amid the mass of population, or in the distance of his field of labor. Hence, an objection has been raised against your benevolent appropriations. It is difficult to give such distinctness and prominence to the objects of the Education Society as to command public attention. We can not easily embody the influences which the Society is spreading over our country. We cannot collect into one gigantic form the mighty energies which it is putting forth in its hundreds of separated beneficiaries, and by which it is at this moment moving the world.

To show the immense good which your Society is accomplishing, though perhaps, imperceptibly to the public, permit me, to state a few facts which have fallen under my own observation. Eleven years ago it was my privilege to be connected with a class of seventy in college, of which ten were beneficiaries of the Education Society.\* In scholarship, their average rank was above that of their fellow students; as one half of them received honorable appointments, when graduated; whereas but one third of the whole class were thus distinguished. With them, while in college, originated a "Society of Inquiry respecting Missions," which kindled, and has ever since kept alive, the missionary spirit in that institution. They projected the plan, which has since been carried into effect by others, of establishing a college in some central position in the great valley of the West.† Most of them were distinguished among their fellow students for ardent piety, and active labors to promote the interests of morality and religion. They were eminently devoted and useful during two seasons of religious revival in the college, when about fifty students became hopefully pious.

And where are those ten beneficiaries now? One is in Maine; another, according to my last information, in Florida; two in Massachusetts; two in Connecticut; one finds it his privilege to labor hand in hand, and heart to heart with you, in New Hampshire; one is in Greece; one, almost at antipodes with us, on the Sandwich islands; and one, I do humbly believe, is in HEAVEN.

What have these young men done? and what are they now doing? Six of them entered the ministry as pastors; one of whom preaches to a congregation composed, in part, of the students of one of our most important colleges. Three of them have, to my knowledge, enjoyed among their people extensive revivals of religion. The number admitted to their churches may be estimated at 600; one alone having received to his church 276 members:—eight of whom have entered upon a course of study,

and will, it is expected, become preachers of the gospel. Of the remaining beneficiaries who are living, one is a Secretary of the American Board for Foreign Missions; one is among the first favored band of missionaries\* who went to the Sandwich islands, and has there seen "a nation born in a day." The other one has devoted his life to the welfare of Greece. He is establishing schools for the youth of that brave and noble-minded nation. No doubt his name will be written on the pages of her history, and will be repeated with gratitude and reverence by her sons and her daughters, long after he shall have slumbered in the dust. His last letter to this country was dated at the *Isle of Patmos*, where the beloved apostle enjoyed visions of heaven, and saw the future glories of Messiah's kingdom, "and where the last pages of inspiration were penned." The object of this letter is to engage the friends of the Bible cause in America, in a new and, if possible, more glorious enterprise, than that which they have just achieved for their own country, namely, "*to undertake to furnish with a copy of the word of God, every family where were the churches mentioned in the New Testament, and those especially to which its holy epistles were addressed.*"

I have given this brief account of ten beneficiaries of the Education Society, in order to make palpable the good which the patrons of the cause are, imperceptibly to themselves, accomplishing. If these few, in so short a time, have exerted so great and salutary an influence in the world; what has been done, and what will ultimately be done, by the *fourteen hundred and twenty-six* who have already received your patronage? Though now they are unseen by us, we may be assured that they are reaping in the fields of labor to which the great Head of the Church has assigned them. Yes, at this moment their influence is helping to change the moral character of the world. They are stationed in every part of our extended Union; pastors in our churches; teachers in our academies and colleges; conductors of the press; secretaries and directors of our benevolent societies. By their example and instructions, charities and labors, they are reforming the morals of the great community; augmenting the faith and holiness of Christians, and causing joy among the angels of God over sinners that repent. Look into the last report of the Parent Society, and see what only *ninety-two* beneficiaries have done, who have been in the field of action from one to fourteen years. They have instructed 26,865 children and youth; been instrumental of 183 revivals of religion; and of the conversion of about 20,000

\* Connecticut Branch. † College at Illinois.

\* He left his class, before being graduated, to join this mission.



souls; in Bible classes under their charge are 14,890 persons; these preach statedly to about 40,000 hearers; collect for benevolent purposes in their congregations \$16,000 annually, and have been the means of inducing 147 young men to study for the ministry. Look abroad, and behold the sons of the Education Society at every missionary station supported by American churches, in heathen lands. There they have kindled fires that are blazing with the light of truth on the surrounding darkness, and that will spread and commingle with other fires till the pagan world is illumined.

Do you and the patrons of the education cause ask for encouragements to persevere in your work? You have it, in these plain facts. Do you need stronger encouragements? I would then that some prophet or angel of the Lord were commissioned to announce the result of your operations after all who shall receive your aid, have finished their work. Were this result to comprise the labors performed during a period of only fifty years from this time; what human mind can estimate the amount of moral influence that shall have gone forth from them upon the world! How many vicious shall have been reclaimed! how many youths instructed! how many churches organized! how many ministers raised up! how many souls converted! how many saints edified and matured for glory, and honor, and immortality! Yes, I believe that the Education Society was raised up by the Head of the Church to be one of his mightiest instruments for the conversion of the world. Whoever shall write the history of the church one hundred, or two hundred years hence—when Jewish infidelity shall have ceased, Mohammedan delusion have passed away, the darkness of pagan lands been dissipated by the gospel; when the light of millennial glory shall shine upon all nations—he shall record on the fairest and brightest page, that this glorious consummation was hastened by means of THE AMERICAN EDUCATION SOCIETY.

Extract from an Address before the New Hampshire Branch of the American Education Society, delivered by the Rev. Henry Wood, of Haverhill, N. H., at the Annual Meeting, in Amherst.

THOUGH the stranger, traversing our borders, sees nothing to admire, but our rocky hills and alpine mountains; and looking abroad upon our barren and rugged fields, pities the men doomed to cultivate a soil so ungrateful; yet it may not be added to the list of our reproaches that we cannot meet our spiritual wants, and furnish our population at least with the bread and the water of life; that we are unable to raise up a

hardy race of ministers from the hard soil which has raised them, and plant them by the side of all our mountains, and along all our vallies, where the God of nature has planted immortal beings. He who tempers the wind to the shorn lamb, has alike tempered man for all the conflicts and hardships, with which a sterner Providence calls him to struggle. The soft dews which descend upon southern fields visit alike the ruggedness and the asperities of the north; and that Holy Spirit which has sanctified the hearts of thousands in other States, has softened, and refined, and filled with every worthy and lofty sentiment, the bosoms of hundreds of our own young men. Why then have our churches done so little for themselves? so little for others? No one can become acquainted with the condition of our churches, without witnessing much of wasted intellect, and I had almost said of wasted piety; at least, the wasted power of religious influence. Our young men are consecrated to God, with minds capable of any improvement, and with hearts panting for noble doing in the cause of Christ and human happiness. Nothing is done to encourage one look towards that best and highest of all objects, the Christian ministry, of which they sometimes dare to think, at least to dream. Wasted talent, wasted piety, in hundreds of our converted young men, who might bless the State, and the land, and the world, is one cause that our churches are stinted, our dilapidations unrepaired, our wilderness fails to blossom, and so little or nothing of influence proceeds from us to accelerate our country's moral glory, and the world's salvation. It is painful to look to our own destitute churches and towns; it is painful to hear the insatiable demands ever made upon us from the mighty West; when daily intercourse with our churches tells us so plainly how readily all these demands might be supplied. Here are our hundreds of young men converted to God, saying, Send us, Send us, but no response is returned by word or deed, Go, Go, we will help you on.

Whatever obstructions other benevolent institutions may encounter, the Society whose claims are presented this evening, is subjected to its own peculiar fortune. Here is required a greater reach of mind to understand the bearings and results of the enterprize; here is needed a more patient waiting, till these results shall be fully seen and realized. There is nothing dazzling to most minds; in taking a friendless youth from indigence and obscurity, and following him through the slow development of a course of eight or ten years' study, and then beholding him an accredited preacher of the gospel.

Deep emotions are the work not of long contemplation, but of rapid thought and rapid action. The missionary hardly en-

ters the prescribed scene of his labors, before they who sent him see the field around him whitening for the harvest; he goes forth, lifts up his voice, proclaiming the simple, yet affecting message of eternal love and mercy to the guilty and perishing; and forthwith hundreds, touched by a power unseen but felt, believe, repent, and bless their deliverer. Hence the missionary enterprise both at home and abroad, is fitted in its very nature, to conciliate numerous and ardent friends, because the results are both splendid and sudden. The agent of the tract cause may tell, and tell with truth, that a cent contributed to his object, will furnish instruction sufficient, with the divine blessing, to save one, or even many individuals, in places where the Sabbath shines not, nor is the preacher's voice heard; in an enterprise of so cheap and facile accomplishment, no one need be urged to embark. And when we hear the plea for the circulation of the Scriptures, the simple majesty of the subject at once disarms opposition, silences objections, and quickens the most tardy. Not such is the case here; the expense is great; the progress slow; the results distant; the brilliancy of those results and the depth of the emotion are diminished if not lost to those who have long contemplated the train of operation, whilst perhaps others have fallen asleep, whose hearts first felt and whose lips first uttered kindness to the youth, now the accredited and successful minister of the Lord. Permit me to illustrate this by a case. Associated with me in college life were three young men, aided in their struggles for the ministry by the Parent Society; of these, one is a highly respected and successful minister, stationed upon the extreme frontier in the East, where he is pouring in light upon a region of night and death-shade; another has his two parishes and churches on either side of the Mississippi, and by his enterprise has done a principal part in establishing one of the most important literary institutions of the West; and the other is lifting up his voice, and directing the press, as it throws off the pages of eternal life, amid the 12,000,000 of Bombay. How grand and endearing are these results! how long and widely will the world feel the benevolence which raised up and sent forth these three young men! but what do *they* know of all this splendid success, who first contributed for their support? These men might relate tales which should thrill every bosom in Christendom, and tell of a success over which angels rejoice; but little impulse would all this give to the education enterprise, for we have ceased to look at the young men as the *protéges* of an Education Society; we regard them only in the light of devoted missionaries of the cross.

Many of the churches in our State, have enjoyed the advantages of the Christian ministry to their fullest extent, and that for

generations; their grave-yards are filled with ministers' bones; but not one minister is found upon their records, of all that have been added to their communion, to pay back the debt they owe to Christ and his kingdom. Whilst in a town bordering upon this, the records of the church show the names of more than twenty of her sons, who, in about a century, have been consecrated to the work of the ministry, and scattered over our country, from Maine to the Mississippi, are planting and rearing the institutions of learning and religion;—other churches with an equal number of communicants, and with equal, if not superior resources, have never repaid to God and the Christian community, the large debt they owe, by training up one of their sons to be a herald of the cross. The time has arrived, when this order of things should and must be reversed; the Spirit of God has brought more or less of our young men into every church; and it is not more the duty, than it is the happiness, the privilege, the high interest of every church, in our connection, to provide directly, that one or more of her sons is put at her own expense upon a course of education for the ministry. There is not a church whose resources forbids it; there is not a church without some youth worthy of this holy designation. Let it be done; and forthwith unfelt, except in the deepened conscious joy it gives, more than one hundred ministers are sent forth from our State to unburden us of the debt we have owed for generations to other churches for an able and successful ministry.

#### ANNUAL MEETING OF THE STRAFFORD COUNTY EDUCATION SOCIETY.

THE Hon. William Badger presided. Rev. Mr. Lancaster, the Secretary, read the Report, and the Rev. Messrs. Jno. K. Young and A. Rankin, addressed the meeting.

The following is an extract from the Report.

The population of the United States is 13,000,000. To supply this population, there are only about 9,000 ministers of all denominations. Admitting that each of these officiates to a congregation of 800 souls, then only about 7,000,000, or little more than half of the population of the United States, are supplied with the labors and services of the gospel ministry of every denomination. In our own State, there are about 50 churches of our denomination unsupplied. One church which 50 years ago contained 62 members, is reduced to two females. In this county, a church of 40 members has become extinct, and the town has been destitute of a minister of our denomination, 45 years. In another town, a church of 86

members has become extinct, and the records are lost. These facts show how urgent is the call for ministers.

The Secretary of this County Society, by gratuitous services, has organized ten Associations in as many parishes in the county. It is hoped that much good will result from these efforts.

#### REPORT OF REV. WILLIAM L. MATHER.

To the Secretary of the American Education Society.

I COMMENCED my agency in this county, (Litchfield, Ct.) about two months since, and have now gone over nearly two thirds of it. My progress has been somewhat slower than I had hoped, owing to the season of the year. I have, however, been enabled to visit from two to three parishes a week.

There is evidently a growing interest towards the Education Society. My reception has generally been cordial. And as usual I have found that nothing but a correct understanding of the subject is wanting to commend it, in most cases, to the judgment and the conscience of those who love the prosperity of Zion. By such, the establishment of these societies, is and must be regarded as answers to the prayers of the church, which have long been put up to the great Lord of the harvest, that he would send forth laborers into his harvest.

The amount of collections which I have been enabled to make, is not so large as I had anticipated before coming into the county. This, however, is not arising from any want of a spirit of benevolence among the people, or of approbation of the cause; but from circumstances either local in their nature, or peculiar to the time. Circumstances of one or the other of these classes, I have been obliged to encounter in almost every parish that I have visited; and then among the most able and liberal in the county it has been wholly impracticable at present, to make collections at all. The amount contributed the present season, cannot therefore be regarded as a sample of future contributions to this object.

The treasurer's report for the Connecticut Branch will present the detailed results of the agency, as they relate to the several towns.

In a few instances, articles of jewelry, have been given by the Ladies. These have generally been, as I think they should always be, strictly "Free-will offerings." I have never been in the habit of directly soliciting articles of this kind.

A single instance particularly interested me. It was of a small legacy, the avails of certain articles of the above description, which have been most freely and conscientiously offered to the Lord. They were ornaments left by a pious lady, who, on

reading Mr. Judson's letters, felt constrained to divest herself of articles, which she regarded as at least useless, and which, if disposed of, might be the means of good to the cause of Christ. She intended, herself, to have made an offering of them to some one of the benevolent societies of the day; but God in his providence, suddenly removed her, it is trusted, from this world to himself. But on her dying bed, she did not forget her consecrated jewelry. She wished not her children to wear it, but desired her husband to dispose of it, and devote the avails to the cause of the Redeemer. The Education Society, being presented soon after, received this small but precious legacy of a dying Christian.

I have concluded to leave this county for the present, and go into New Haven Co. I do this in order not to interfere with the regular annual collections for foreign missions, which are usually made about this time throughout the county. After visiting New Haven Co. (where I hope to find a wide and effectual door open to this cause,) I shall expect to return to this again.

THE Rev. Mr. Farnsworth's Report came too late for insertion.

#### PRESBYTERIAN EDUCATION SOCIETY.

##### *Quarterly Meeting of the Board of Directors.*

THE Quarterly Meeting of the Board of Directors, was held on Tuesday, Dec. 25th. Appropriations to the amount of \$4,320, were made to 220 young men, as follows:

	Former Benefic.	New Benefic.	Total.	Amount App.
9 Theol. Sem.	32	4	36	\$ 683
10 Colleges,	80	7	87	1,768
32 Academies,	71	26	97	1,869
Total, 51 Inst.	183	37	220	\$ 4,320

The Rev. Ebenezer Cheever, of Stillwater, N. Y., has been elected Financial Secretary of the Presbyterian Education Society, and has entered upon the duties of his office.

The following is an extract from a letter recently received from the presiding member of the monthly association for prayer, of the young men under patronage in one of the colleges. The spirit which it breathes forth, in regard to the dedication of the writer and his young associates to God, will be regarded with interest by those who



are praying for an increase of laborers in the great harvest. It may be proper to observe that there are about 30 young men in that institution under the patronage of the Presbyterian Education Society.

— If I speak of my brethren here, who share with me the sacred streams of that fount with which you are connected, it affords me unspeakable satisfaction to say, that they are a most promising cluster of youth. This regards alike, their moral character, attainment in study, and ardent piety. We number now, as you will see in a few days by our regular schedules, —, and we are all bound together, in the unity of the Spirit, and in the bond of peace. Some of us have given ourselves solemnly and unreservedly to the benighted heathen. Others of us intend to make our influence ("Without me ye can do nothing.") felt in the far West. I trust we have given up the alluring prospects of this world's honors; and that the treasures, for which we seek, are the true riches both in their nature and duration. I believe we feel, that we are pre-eminently bound, not by constraint but willingly, to the church of our blessed Saviour, and as her own sons, are to live only for her interests—to rejoice in her prosperity—to wear ourselves out in her sacred service, and die beside some of her altars. We remember, however, that our weapons are not carnal. And since our blessed Master has said, "Lo, I am with you always, unto the end of the world," we can say as we go forth into this wide and ripe field without presumption, "We will go on in the strength of the Lord, we will make mention of his righteousness, even of his only." Our monthly concerts are always interesting and profitable. Nearly all the brethren attend. I know of nothing so adapted to bind us together, and cause us to help each other on to usefulness and to heaven, as the fact of our being so similarly situated. In this alone, your Society must do great good.

#### REPORT OF REV. ANSEL R. CLARK.

To the Secretary of the Presbyterian Education Society.

You will recollect that the most of my time during the last summer was spent in New England. I returned to this place on the 17th of August, and immediately entered upon the duties of my agency. After attending to the business connected with the meeting of our Board, and after making an effort to raise funds, in two or three towns in this vicinity, I started on a journey to Michigan. That territory, as it is well known, has attracted the attention of many of the people in the Eastern States. And from my former statements, you are somewhat acquainted with the benevolent disposition manifested by the inhabitants of Mich-

igan. \* \* \* In every place I visited in Michigan, I received a cordial and hearty welcome. Though my labors were exceedingly fatiguing, yet the readiness to contribute, and the warm attachment every where shown to the education cause, where I was permitted to labor, was a rich recompense for my weariness and toils.

I was absent from Hudson seven weeks and three days, during which time I travelled 900 miles; saw and conversed with a number of young men on the subject of studying for the ministry; made efforts to obtain funds in twelve different places, spreading over a region of country 150 miles long and 100 miles broad; increased the annual subscriptions, commenced the year before, to \$1,017 25, and received donations to the amount of \$111 18, and collected in all, \$754 44, which together with what I have received from different places on the Reserve, and have paid into the treasury, amount to \$980 12.

I attended the annual meeting of the Michigan Education Society, held at White Pigeon, in the St. Joseph's country, on the 21st of September. The feeling seemed to be produced upon all present, that more should be done for the advancement of this branch of Christian benevolence. The third anniversary of the Western Reserve Branch, held in Detroit, on the 5th of October, was the most interesting we have ever had. And no doubt the influence exerted upon the occasion, will be lasting as time. The education cause has taken deep root in that city as well as in other places. The good people there, soon after the anniversary, subscribed and gave \$518 50, besides a valuable box of jewelry. Two men gave a scholarship each, and I am not without hope, that some others will do the same another year. The people in other parts of the territory, considering their ability, were equally liberal.

Since my return, I have visited several towns in this region, and have obtained some funds. We are determined to raise sufficient to support our own beneficiaries, even though their number should, the present year, increase to 50 or 60. The cause in which we are engaged, is the cause of heaven, and the most weighty considerations are presented on the right and on the left, why we should urge it forward. When I visit the most destitute portions of the field assigned me, and hear the affecting question put with manifest feeling, "Don't you know of a minister, whom we can obtain—we want a minister—do send us a minister;"—I feel anew the importance of pushing on our cause, with all possible speed. These churches *must* have pastors—the 4000 destitute churches in our land *must* have the preached gospel. The millions of perishing heathen must be taught the story of the cross, and made acquainted with the terms of salvation.

It is beginning to be acknowledged on all hands, that at present, "almost every important Christian enterprize is suffering for the want of men." Therefore, shall not *we*—shall not *ministers*—shall not the *churches* feel most deeply the importance of the education cause, and put forth greater efforts for its advancement? I was about to say, that judging from facts, it would seem that many Christians had almost forgotten the command of Christ, to "pray the Lord of the harvest that he would send forth laborers into his harvest." You have undoubtedly regretted the fact, as well as myself, that while they pray for missionary societies, Bible societies, tract societies, Sabbath schools and temperance societies; and while in their public addresses, they present these together, as belonging to one and the same family, or making up the different parts of that engine, which is effecting the conversion of the world; they are too apt to forget Education Societies, without the existence of which, all others would actually decline, if not entirely go down. There is an apathy, on this subject, which ought to be removed, an inconsistency, which should be corrected. It would be encouraging to those, who are immediately engaged in promoting the education cause, even Christians, faithfully to remember it with other Societies, at the throne of grace—were they to talk about it, and to write about it, this would be an evidence, that they felt an interest in its prosperity, and regarded it in a light, somewhat similar to that in which God regards it.

I have said that we ought to push forward this cause with all possible speed. But it should be remembered, that great care, wise discrimination, and sound judgment, should be exercised in the selection of candidates for the Christian ministry, and that there should be a thorough and faithful discharge of duty, in improving and establishing their religious character. This part of the duties, assigned to me, is the most responsible for the right discharge of which, I feel the least competent. I have, however, endeavored to impress on the minds of our beneficiaries, the great importance of living for God, and for the salvation of men. And I am gratified in knowing that this appears to be their aim.

The influence of deep and permanent piety in the student, on the usefulness of the minister, is incalculable. It then becomes the Directors of Education Societies, to look well to the religious character of those under their care. If unwearied effort be made in the discharge of duty in this respect, and if Christians are faithful in praying for our beneficiaries, and for revivals of religion in Colleges, then we may expect soon to see, not only the number of those who publish the word of the Lord, greatly multiplied, but also their piety and usefulness greatly increased.

The consistent and devoted piety of the lamented Barr, while in College, is still felt by his former associates. It laid the foundation for that influence, by which he, though now dead, speaketh to the churches. Though we, in common with other Christians, are called to mourn his early death, yet we regret not that our funds were expended in his education.\* At the removal of this young and devoted missionary, the African may well weep. And yet in the arrangement of Divine Providence, greater good may result even to Africa from his early death, than would have resulted from a long life. This dispensation now addresses itself to us—to our associates—to the friends of Zion—to ministers, and to candidates for the ministry, "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

#### ANNIVERSARY OF THE WESTERN RESERVE BRANCH OF THE AMERICAN EDUCATION SOCIETY.

This Society held its third Annual Meeting in the city of Detroit, October 5, 1832. The Annual Report of the Treasurer was read and accepted. The Report of the Directors was read by Rev. A. R. Clark, Secretary. Addresses were made by the Rev. George Hornell, of Auburn, Michigan Territory; Rev. John J. Shipherd, of Elyria, Ohio; Rev. Samuel Hutchins, of Cleveland, Ohio; Rev. Henry Cowles, of Austenburg, Ohio; Rev. Harvey Coe, of Hudson, Ohio; and the Rev. Ira M. Wead, of Ypsilanti, Michigan Territory.

From the Report, which is highly interesting, and evincive that the prospects of the Society are brightening, and that a commendable zeal and industry have been exercised by those who have the direction of its concerns, we present the following extracts, which is all our limits will allow.

At the first annual meeting, held in Euclid, October, 1830, this society resolved to support all the beneficiaries, who should fall within their bounds; also, trusting to the Lord of the harvest for success to attend their efforts, they then resolved never to refuse aid to any young man of suitable qualifications, who should apply to them for assistance. Hitherto this pledge has been redeemed, though in consequence of the powerful and extensive revivals of re-

\* Joseph W. Barr was a beneficiary of the Western Reserve Branch of the American Education Society.

ligion which our churches have experienced the two years past, the recipients of the funds of the society have increased beyond our most sanguine expectations. As the result of these visits of heavenly mercy, a large number of young men of talent have been hopefully renewed in the temper of their minds—some of whom have already entered upon a course of study for the ministry, and others are, we believe, taking the subject into serious consideration, and asking the Lord what he would have them to do. And the Directors would be disappointed, if on making their report at the next annual meeting, they should not be able to state the number of their beneficiaries at fifty or over, instead of twenty-nine as at present. Should the number thus increase, more vigorous efforts will need to be made in the business of raising funds. Even those who are now on our list will alone require the appropriation of about \$2,000; and if we expect their number to double the ensuing year, we should calculate to raise from three to four thousand dollars before our next anniversary. We ought not to call for aid from the Parent Society, whose treasury is at this moment overdrawn some thousands of dollars. Nor can we say to any young man of promise—and whose bosom glows with love to God and to his fellow men—and who aspires to the high honor of preaching Christ and him crucified, we *cannot* help you; you must still follow your plough or labor in your shop, and spend your days in comparative uselessness. No, we *cannot* say this. And trusting in God we *will not* say it. We will rather labor and toil night and day, and, like the poor widow in the gospel, cast our last mites into the treasury of the Lord, before we will deprive one young man of piety and promise of an education for the ministry, or the church of God of one valuable minister of the cross of Christ. In behalf of the society, the Board will still hold out the hand of support to every applicant of the requisite character.

But to meet the demands that will be made, the standard of Christian benevolence must be raised—the true spirit of the gospel be in full exercise—and a new consecration of body, mind and possessions, be made by all the people of God.

This is an age when God calls upon those who have named his name, to make vigorous and self-denying efforts to extend the knowledge of his salvation. Considering how many millions are daily perishing in ignorance and sin, and how comparatively few of the sons of Adam are restrained from their wicked course, by the religion of Christ, it would seem that if any Christian would sleep at such a time, he would sleep amidst the burnings of a crumbling world;—if any would be so ungrateful and treacherous to their Master, as to fortify themselves against the calls of benevolence,

they would be unwilling to leave their possessions at the summons of death. *Covetousness*, a *sordid* and *meagre* love for the world, the existence of which in the bosom of many Christians is too plain to be denied, has long retarded the kingdom of Christ in its onward progress. And unless this clog be taken out of the way, that period will long be delayed, when great will be the company of them who publish the word of the Lord.

But of most Christians we expect better things,—things that accompany salvation, though we thus speak. Many are now ready to resolve in the strength of the Lord, that whatsoever their hands find to do, they will do it. Believing this disposition to be prevailing more or less among those who compose our churches, we would say to all such, look upon the fields already white unto the harvest. "The harvest truly is great, but the laborers are few; therefore pray ye the Lord of the harvest to send forth laborers into his harvest."

A thousand motives present themselves why we should spend much of our strength in the business of training promising young men for the Christian ministry. For if the living ministry be the foundation of all that is desirable either in this world or that which is to come—if the gospel of Jesus Christ be the corner stone in the temple of civil liberty—if the word of God is to be preached to all people by men, then this society in importance stands second to none. And as an incentive to effort and prayer, the directors would point Christians to the four thousand still destitute churches in our land, and ask, where are the pastors that can go and feed these sheep and lambs of the fold of Christ? At present the increase of ministers does not keep pace with the increase of population. What hope then is there that these churches will soon be supplied? Our country is growing with an unparalleled rapidity, and vice and immorality are reigning in the affections of the multitude. And where is the remedy of existing evil? Romanism and infidelity are raising their bulwarks to assault the religion of Christ. And where are the men who will stand in the front ranks of battle, and earnestly and effectually defend the faith once delivered to the saints?

The fact is, if our country is not to become the seat of the Romish inquisition—if our fellow citizens are not to be given up to the belief that the Bible is all a fiction, the work of designing priests—that there is no Sabbath, and no God even, it must be because of the living ministry.

Therefore let *all* who find access to the mercy seat, cry mightily to the Lord of the harvest, that he would send forth laborers. And as the history of the past shows that it is useless, not to say wicked, to depend on those who are able to educate themselves to make up the requisite number of qualified



ministers that are urgently demanded, we again say, let all Christians give *largely* of their substance to educate the beneficiaries of this society. Every effort possible should be made to supply our land and world with the preached gospel.

As another source of argument for effort in this department of benevolence, the Directors would cast their eye across the waters, and point Christians to the thickly peopled regions of idolatry, and ask where are the men that will go and teach the five hundred millions of heathens the way of God and to heaven? If heralds of salvation go not from this land of light and knowledge to the far distant nations, on whom the light of the gospel never shone, from what land shall they go? There is a fearful responsibility resting upon American Christians. It would seem almost that the *whole* work of evangelizing the world was committed to them. And yet how inadequate are the means they use for the accomplishment of such a work.

Faithful, devoted, well educated, talented, and self-denying ministers in great and increasingly greater numbers are wanted. Even in our own land, hundreds are called for where one can be obtained. Many churches within our own bounds have *long* asked for pastors, but hitherto they have asked in vain. In view of these facts and of the truth that millions of immortal beings yearly go down to the grave without a knowledge of the Saviour, and consequently perish *eternally*, the directors would call upon all to brace up their souls to holy purposes and strong endeavors, and resolve, in the strength of the Lord, that, in regard to aiding the education cause in its onward progress, the coming year shall be a year of *toil*, of *faith*, and of *prayer*.

An extract from an Address by the Rev. Mr. Hornell.

THERE are two considerations, that especially call for our gratitude to God.

The first is, *that there is a fair prospect that this Society will be well supported.*

Its support is as certain, in my estimation, as that true religion will prevail. I hear religion saying to the Education Society, as well as to all benevolent societies in our land, in the language of the blessed Saviour to his disciples, "*Because I live, ye shall live also.*" I do not mean that religion that consists merely in a few hollow forms, or speculative notions, or dreams of the imagination, and whose best fruits commonly evaporate in idle wishes and fair professions towards benevolent objects. But I mean the genuine religion of Christ; that which warms the heart and prompts to action:—that which is the spirit of Christ—which is permanently a spirit of active, self-denying benevolence.

Now I am well convinced that this kind of religion is increasing in our land; and to increase this religion is to increase the patronage of the Education Society.

The other consideration to which I allude, is, *that it will be very useful.* It will pour blessings of every variety upon our land with an increasing ratio, till its operations shall be lost in millennial glory. Already does our territory, occupied by this Branch, feel its benign influence. The Parent Society has sent forth a number of her sons into this territory. It has been my delightful privilege to witness, in some instances, the success of their labors. I have been present when the Holy Spirit has descended with power upon these fields of labor, and caused the dry bones to live, and many prodigals to return with broken hearts to their father's house; and there is already a multitude in our land who bless God for the Education Society.

To calculate the good that will be done in this world, first and last, directly and indirectly, by this society, is a task in which imagination tires. But let us change the scene. I look into the eternal world, I there contemplate the fruits of this Society. Let us suppose the day of judgment to have long passed by; the wicked have long since gone away into everlasting punishment, and the righteous into life eternal, and the pearly gates of the New Jerusalem have been long barred against every thing that defileth.

Methinks I see a high archangel take his golden lyre to sing of redeeming love. His theme is the history of the church; and as he touches upon one great event and another, which formed a powerful cause of the salvation of men, I hear a multitude of the redeemed, who were cotemporary with those several events, responding to his song in a loud chorus of praise to God.

At length he comes to a favorite topic—it is the Education Society! At once myriads of shining ones arise, and, bending before the throne of the Eternal, break out in one harmonious strain of praise to God for the Education Society! "But for this," say they, "we should have gone down to the world of wo and despair!" And they are "*a great multitude which no man can number; even ten thousand times ten thousand, and thousands of thousands!*" Their robes are whiter than the drifted snow, and their crowns outshine the meridian sun, and their joys are such as heaven only knows!

But hark! I hear another chorus from another happy multitude. And who are these? They are the patrons of the Education Society!—those who prayed, and labored, and contributed for its advancement. And now they behold with delightful astonishment the fruits of their labors of love, and bless God that they ever enjoyed the privilege of helping the education cause.

And all heaven will forever resound with the mingled congratulations, and praises,

and rejoicings of those who have been saved by the Education Society, and those who have been the happy instruments of their salvation.

An extract from an Address by the Rev. Mr. Wead.

WITH regard to the first clause of this resolution, I need only refer to the Sabbath schools and Bible classes in our land, and ask if the members of these can be taught by an illiterate ministry? Will they listen with deference and interest to those who are their inferiors?

Members of Sabbath schools and Bible classes are becoming able expositors of the Bible. Many of them will grow up with all the native enmity of their unsubdued hearts; and their knowledge of the Bible will be used *against* the blessed religion which it inculcates. Suppose our ministry be unlearned, who shall meet these champions of unbelief?

Again—look at the vigorous efforts making in the cause of general education. Our mechanics, and farmers, and *business men*, are becoming philosophers. And can we hope that an illiterate ministry will have any influence over their minds in leading them to a knowledge of the truth?

Infidelity and Romanism are spreading all over the land, turning their backs upon the Bible, and pouring contempt upon its institutions, and filling the ear of devotion with their blasphemies. They have ranged under their banners, not only ignorant and dissolute men, but many whose reputation for learning, and whose general character, stand high. Who, I ask, shall meet these Goliaths? We know that David with his sling may be blest. But does God ordinarily make use of means so disproportionate to the ends to be attained? When the gospel was to be carried to the learned captious Greek, was an illiterate fisherman made the bearer of it? No. He, who had sat at the feet of Gamaliel, whose intellectual powers were surpassed by none in the age in which he lived, was made the honored and successful instrument. Do you need further illustrations of this sentiment? Who was it, when luxury, effeminacy and corruption had paralyzed the energies of the church, and chilled the fervor of devotion,—*who was it*, that raised his voice and shook to the very centre the Papal See? Was it an effeminate, ignorant, though good man? No. It was Martin Luther, whose gigantic intellect made the whole synod, before whom he was arraigned, to tremble.

With regard to the Society holding out the assurance of aid to all of requisite character, I would say, before we turn *one* away, let us look to it that we have good reasons for doing so. And can we find any such reasons? Can we say to one, your

labor is not needed? What, when in our own land, 4,000 churches are stretching out their imploring hands, and raising their beseeching voice for help? What, when the number of these churches is daily increasing and raising to a still louder note the cry for help? And, brethren, have we forgotten the 600,000,000 of our fellow men that are now, in all the darkness of heathenism, groping their way in unbroken columns, down to the gates of the second death? And do they need no heralds of salvation to point them to the Lamb of God who taketh away the sins of the world? No, brethren, we cannot say to one young man of promise, your labor is not needed. O no! The harvest still is great, but the laborers are few.

Shall we say to any, "we cannot help you for the want of *means* to help you?" We must not thus run the venture of sending back to the plough, or shop, a Brainerd, a Mills, or a Cornelius. Our churches, by not affording the means, dare not thus incur the guilt of depriving the Lord Jesus the services of such men. They will not do it. They *cannot* do it, if the wants and woes of a dying world are spread out before them. They have the means, poor as they are, of educating as many of their pious sons as promise to be useful in the gospel ministry. And they have not only the means, but the Lord, by his Spirit, is giving them a *willing mind*. Our churches, when this subject shall be properly presented to them, will feel *too deeply*, not to sympathize with those who are destitute, and will extend to them a helping hand; and those churches that are now destitute will perceive, that by aiding this Society, they use the direct means to supply themselves and others with the living ministry. We cannot, then, we *must* not say to any young man of the requisite character, asking aid of us, we cannot help you. With proper effort our treasury shall be filled.

Another reason why we should still hold out the assurance of aid to all of the character specified, is, that this society may preserve its good name. Its character for energy and efficiency is known to the churches. Once let it be known that the application of one of proper character has been rejected for the want of funds, or for any other cause, and will not the confidence, which the churches repose in this Society, be lost? And will not the young men whom the Holy Ghost is bringing into the kingdom of Christ, and whose hearts glow with an ardent desire to proclaim the love of Jesus to those perishing in their sins, despair of having conferred on them this high honor? And what would be the effect upon those who have unfurled the banner of the cross on heathen ground, if the American Education Society and its branches should lose their good name which they have secured? To them, this Society is

the polar star which cheers and animates them in their labors of love. To it they look for men to fill their places when they shall sleep in death. Let their hopes be blasted by this Society's losing its good name, and they will go down with sorrow to the grave—unless their faith should be strengthened by special grace, they would almost despair of the world being converted to God.

Thus remembering that a "good name is better than riches," let us endeavor to sustain the character of this Society, and that one of which it is a branch. Let us not turn away one young man of promise, lest we incur the fearful responsibility of ruining souls. Let us not do it, lest the thousands of destitute churches in our own land should change their voice of entreaty for one of loud execration, and all the heathen, instead of rising up in eternity and calling us blessed, in their loud laments and everlasting wail, should charge us with being accessory to their ruin.

#### ILLINOIS BRANCH OF THE AMERICAN EDUCATION SOCIETY.

This Society held its first Annual Meeting in Jacksonville, Aug. 14, 1832. Rev. Edward Beecher presided. The Report was read by Rev. J. M. Ellis, Agent of the Society. Addresses were made by the Rev. Messrs. Bergen, Loomis, Farnum, Peck, Jenney, Professor Sturtevant, and President Beecher. An extract will be made from Mr. Peck's Address in the next Journal. An extract from the Report, which contains remarks on a number of important particulars, follows.

ONE of the most important modes of aiding the young men under their patronage, which the experience of the Society has suggested, is to furnish them with the means and opportunity of helping themselves. This is done by uniting manual labor with study. To promote this, among other important ends, *loaning*, without interest, has been substituted for that of exclusive charity. The adoption of this system renders the Society not strictly a *charitable* institution; nor are those patronized by its funds *charity* students; but they are left with the full consciousness of self-dependence, and are prompted to personal exertion, and to the cultivation of strict economy—traits of character pre-eminently important in the men who expect to meet the hardships of a new country—to meet, perhaps single-handed, the untried difficul-

ties of missionary enterprise in foreign lands. The wisdom of this system has been tested by the experience of sixteen years; by the general voice of the young men assisted, and by the judgment of all education societies subsequently formed,—all having adopted, in substance, this principle, as the basis of their appropriations.

Four years' practice proved to the Directors and patrons of the American Education Society, the discouraging tendency of the charity system, which exhausted without replenishing its funds. It was found to be a hopeless mode of providing ministers for thousands of vacant churches, and the swelling tide of our own population, increasing at the rate of nearly half a million annually, much more was it inadequate to supply 600 millions of the pagan world.

Nor was the system of exclusive charity less unfavorable to the health and characters of the beneficiaries. It left them without sufficient motive to personal exertion either for the preservation of health or for self-support. Under its operation, the sudden change from active to sedentary habits, actually proved fatal to about 30 young men. Many others injured their constitutions, and consequently their usefulness forever. And thus the morning star of hope that had arisen with education societies, seemed about to retire again to the darkness from which it had just emerged.

As an experiment, the system of *partial* loans was tried for six years; and the happy results of this experiment suggested the entire loaning system. This was adopted in 1826; and by furnishing the facilities of self-support, and prompting the effort, it has since operated with the most gratifying success. It has triumphed over the difficulties which had hitherto seemed inseparable from all attempts to assist indigent young men in obtaining an education for the gospel ministry, and has given satisfaction to its numerous patrons, as a system of operation which is bringing forward a ministry adapted to the exigencies of our country and the world. Not like the sons of the affluent, nurtured in ease and indulgence, these hardy sons of laborious enterprise come forward from the farm, the workshop, and the counting-house, and bind on the harness with the firm purpose of living and dying in the field, and with peculiar qualifications to endure hardness as good soldiers of Jesus Christ.

#### ANNUAL CONCERT OF PRAYER FOR THE COLLEGES.

Extract from a letter, addressed by the Secretary of the American Education Society, to the young gentlemen enjoying its



patronage. The remarks are applicable to all the friends of Zion.

THE special object of this communication, is to direct your attention to the Annual Concert of Prayer, in behalf of the American Colleges. This concert was established in 1823. The last Thursday of February in that year, was set apart by "a number of the friends of Zion, as a season of fasting, and spiritual and united prayer, that God would pour out his Spirit on the Colleges of our country." From that time to the present, this day has annually been observed by multitudes, who love Zion and pray for her prosperity. The last Thursday of February is rapidly approaching. Permit us, then, to "stir up your pure minds by way of remembrance," to this vastly important subject, and, if possible, secure your fervent, importunate, and united intercessions at the throne of grace, on that memorable day, that God would cause his Holy Spirit to descend upon our Colleges, like a mighty rushing wind. There are several motives for the performance of this duty.

1. God does hear and answer prayer. He has said "Ask, and it shall be given you;" and he has expressly promised the Holy Spirit to them that ask him. That God has answered prayer, offered for our seminaries of learning, is strikingly manifest. His declaration has been fulfilled, "Before they call I will answer, and while they are yet speaking, I will hear." In some instances, revivals have commenced on the very day of the concert. The Lord has been there, by the special influences of his Spirit. In a single revival at one of our Colleges, sixty individuals were hopefully converted to God; and, in three successive revivals at another College, seventy students gave evidence of a change of heart. In the year 1831, there was a revival in fourteen different Colleges, and between three and four hundred young men in these institutions, were apparently brought to a knowledge of the truth as it is in Jesus. Since the establishment of this concert of prayer, more than a thousand individuals in our public seminaries, it is believed, have been made the subjects of true vital godliness.

Through these effusions of the Holy Ghost, what amount of good has been accomplished! how much talent and influence have been consecrated to Christ and the Church, which otherwise might have been wasted—worse than wasted! What a powerful motive to prayer, is the consideration, that God heareth and answereth the supplications of his people!

2. A large number of beloved youth in our Colleges, are still in an unconverted state, "having no hope, and without God in the world." This probably is true of from two thirds to three quarters of the whole number of students. How many of

these select young men of our land, each one possessing a soul infinitely more valuable than ten thousand worlds, and destined to eternal weal or woe, are now crowding the way to eternal destruction. Human efforts alone are inadequate to save them. They must everlastingly perish, unless God interpose by his grace. And he will convert and save in answer to prayer. Who, then, will not pray for the conversion of these dear youth? Who will not wrestle with the angel of the covenant, and say in the language of prevailing Israel, "I will not let thee go, except thou bless them."

3. Our Colleges exert a mighty influence upon the community. Here will be educated our legislators, judges, lawyers, physicians, and ministers. Every one who receives the honors of College, will affect, by his sentiments and example, at least a thousand souls around him. These institutions, therefore, will be fountains of corruption and death, or of purity and life. How important, then, that "holiness to the Lord" be inscribed upon all our halls of science—that these fountains be pure, sending forth healthful streams to make glad the city of God. But should the Holy Spirit be withheld from them, they would be like the mountains of Gilboa, having no dew nor rain. Prayer, therefore, should be made without ceasing, of the churches, unto God for them.

4. By revivals in these institutions of learning, a large number of our youth would be brought into the ministry. Between two and three thousands, now in a course of education, might thus be secured to Christ and the church. These thousands might preach the gospel to as many millions, and be instrumental in the salvation of multitudes. Let then, every one who has an interest at the throne of grace, pray particularly for revivals of religion in all our Colleges—"pray the Lord of the harvest that he would send forth laborers into his harvest," that the earth may be gathered.

In view of the above remarks, beloved in the Lord, let your spirit be stirred in you. Think, converse, and pray much respecting it. When the day of deep and affecting interest shall come, spend the season in fasting, supplication, and other religious duties. Pray with the spirit of Jeremiah, when he pathetically exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Pray in faith and hope—pray till the blessing come. "What things soever ye desire," (according to the will of God,) "when ye pray, believe that ye receive them, and ye shall have them." "And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

## FUNDS.

*Receipts into the Treasury of the American Education Society, and of its Branches, from Oct. 10th, 1832, to the Quarterly Meeting, Jan. 9th, 1833.*

## DONATIONS.

Brattleborough, Vt. fr. a friend	10 00
Connecticut Branch, rec'd fr. the Treasurer	205 72
Derry, N. H. fr. ladies and gentlemen, by Mr. Wm. Cogswell, Tr.	45 00
And five pieces jewelry sold for	2 00—47 00
Hardwick, Vt. fr. Gents. Asso. by Mr. E. Strong	5 00
Monson, Ms. fr. the Ed. Soc. by Rev. Sanford Lawton	26 69
Norwich City, Ct. fr. individuals, by Wm. C. Gilman, Esq.	113 00
Putney, Vt. fr. Rev. Mr. Pitman, collected by him	9 61
Westfield, Ms. fr. Rev. Mr. Knapp	2 00
From Mrs. Knapp	1 00
Individuals in Mr. K's Soc.	7 00—10 00
[The above thro' Rev. J. D. Farnsworth.]	
West Springfield, Ms. fr. Horace Smith	5 00
	\$432 02

## TEMPORARY SCHOLARSHIPS.

From Daniel Fuller, Esq. Frankestown, N. H. 1st payment for the Fuller Temp. Scholarship, by Peter Clark, Esq.	75 00
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## INCOME FROM SCHOLARSHIPS.

Amount received this quarter	43 19
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## LIFE SUBSCRIPTIONS.

Rev. Chester Wright, Montpelier, Vt. by the Young Ladies Sewing Circle, Miss Rebecca P. Hunt, Sec. and Tr.	40 00
Rev. Jonathan C. Southmayd, of do. by do. do.	50 00
Rev. Jonathan L. Hale, Campton, N. H. in part	15 00—95 00

## LEGACIES.

Sharon, Ct. Mr. Calvin Noyes, by Wm M. Smith, Esq. Ex'r 3d pay't	200 00
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## LOANS REFUNDED.

Balance amount granted, with interest	193 14
In part	125 10
Do.	30 00
Do.	135 00
Do.	19 50
Do.	20 00
Do.	60 00
Do.	44 00
Balance amount loaned	60 00—686 74

## INCOME FROM FUNDS.

Interest on Funds loaned	288 44
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## AUXILIARY SOCIETIES.

## SUFFOLK COUNTY.

[Mr. Lorenzo S. Cragin, Boston, Tr.]

Boston, fr. the Executors of the will of Miss Mary Belknap, amo. of her Bequest	1,500 00
From Chas. Stoddard, found among the collections at Mon. Concert, 5th Nov. marked "Ed. Society"	1 00
From Rev. Joshua N. Danforth, Ag. for the Am. Col. Soc.	7 50
From a lady, the Bequest of her Sister, deceased, to const. Rev. James Kimball, of Boston, a L. M. of A. E. S.	40 00
From W. by John Tappan, Esq.	2 00
From Tremont St. Sab. school	3 87
From Ezra Palmer, Ann. Sub.	5 00
From individuals in Rev. Mr. Fairchild's Congregation, South Boston, viz. —	

Mr. Heman Holmes	5 00
Mrs. Marcia Fuller	3 00
Mrs. Sarah White	5 00
Mrs. Mary Ann Hale	5 00
Contribution	23 50—41 50
From Miss Elizabeth M. Dutch	1 00
From the Ladies Ed. Soc. by Miss Elvira De-gen, Tr.	26 00—1,627 87

A thank offering fr. a female who heard Rev. Mr. Cogswell's discourse at Union Church, a pair ear drops.

## BERKSHIRE COUNTY.

[James W. Robbins, Esq. Lenox, Tr.]

Pittsfield, fr. Fem. Aux. Ed. Soc. by Mrs. D. G. Gohl, Tr.	31 00
From the Treasurer	20 00—51 00

## ESSEX COUNTY SOUTH.

[Mr. Joseph Adams, Salem, Ms. Tr.]

Hamilton, fr. individuals in Rev. Mr. Felt's Soc.	14 02
Also, 2 gold rings, by Rev. J. D. Farnsworth, Agt.	
Lynn, fr. a friend	1 00
Manchester, contribution in Rev. Mr. Emerson's Cong. by Rev. J. D. F.	15 05
Marblehead, fr. Josiah P. Cressy	3 00
From Joel Newhall	5 00—8 00
" Fem. Aux. Ed. Soc. by Mrs. Sam. W. Cozens, Tr.	50 00
Salem, fr. a Fem. Praying Circle, by Miss Ann R. Bray, Tr.	9 00
From Fem. Aux. Ed. Soc. bal. of 3d yrs. pay't for Un. Temp. Schol. by Miss Anna Batchelder, Tr.	42 00
Wenham, contribution in Rev. Mr. Sperry's, Cong. by Rev. J. D. Farnsworth	19 06
From Edmund Kimball, Esq. Ann. Sub.	5 00—163 13

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury and Salisbury, fr. 2d Con. Soc. Mr. Wm. Chase, Tr. by Nathaniel Morrill	6 00
Amesbury, fr. Wm. Chase, by Samuel Washburn	10 00
Andover, fr. Ladies of So. Parish, by Rev. Mr. Badger	45 89
South Parish Sab. School, by do.	4 26—50 15
From Mary and Henry Wenzell, by Rev. Wm. Collier	1 00
Boxford, fr. Fem. Char. Soc.	2 37
Individuals in Rev. Dr. Eaton's Parish, by Rev. J. D. Farnsworth, Agt.	26 77—29 14
Byfield, fr. individuals in Rev. Mr. Barbour's Parish, by Rev. J. D. F.	2 56
Ipswich, fr. Fem. Ed. Soc. 1st Parish, by Mrs. Amy S. Wardwell, Tr. \$75 for 2d pay't for 1st Parish, Temp. Schol. and \$25 towards 3d pay't	100 00
New Rowley, fr. individuals, by Rev. J. D. Farnsworth	4 50
Newburyport, fr. Aux. Ed. Soc. N. and Vicinity, by Fitz William Rogers, Tr.	60 00—263 35

## FRANKLIN COUNTY.

[Gen. Asa Howland, Conway, Tr.]

Whately, fr. Mrs. Morton	1 00
From Mrs. Sophia Sanderson by Rev. J. D. Farnsworth	7 50—8 50
Received fr. the Treasurer, paid him by Rev. W. Riddell	10 00
And Hooker Leavitt, Esq.	2 00—12 00—20 50

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

East Hampton, fr. Rev. Mr. Williston	2 00
From individuals in Mr. W's Soc.	2 27—4 27
By Rev. J. D. Farnsworth.	
Goshen, contribution in Rev. Mr. Holmes' Soc. by Rev. J. D. F.	1 07
Hatfield, collection, by Rev. Mr. Pratt some-time since, just remitted by the Co. Tr.	24 25
Plainfield, fr. individuals	20 75
Williamsburgh, fr. Miss Minerva Graves	5 00
From Ladies Aux. Ed. Soc. by Mrs. Desire Mayhew, Tr.	27 25—32 25
By Rev. J. D. F.	
One fifth of contribution at Ann. Pub. Meeting, by the Treasurer	18 07
From the disposable funds of the Co. Soc. by the Treasurer	100 00—200 66

## MIDDLESEX COUNTY.

[Mr. Eliab P. Mackintire, Charlestown, Tr.]

Charlestown, fr. Fem. Rel. Char. Soc. by Miss M. Flanders, Tr.	32 00
Lowell, fr. a Fem. Mem. of Rev. Mr. Blanchard's Church, by Mrs. C. Davidson, Sec. of the Fem. Ed. Soc.	50 00

From Rev. Mr. Blanchard's Church and Cong. 2d payment for Blanchard Temp. Schol. by Dea. Wm. Davidson, as follows, viz. a contribution 20 04  
 From the Fem. Ed. Soc. by Mrs. Miranda Dunmer, Tr. for 1832 54 96—75 00  
 From the Fem. Ed. Soc. in Rev. Mr. Twining's Ch. and Cong. 2d pay't for Twining Temp. Schol. by Mrs. Jacob Haskell, Tr. 75 00  
 Legacy of Mrs. Sarah Abbot, late of Andover, by Rev. Joseph Chickering, of Phillipston, Ex'r 50 00—282 00

#### NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, fr. Miss Rachel Thayer 25  
 From the Fem. Ed. Soc. by Mrs. Harriet Storrs, Tr. 15 00—15 25  
 East Randolph, fr. Rev. Mr. Brigham's Soc. by Joseph Faxon 5 00  
 Individuals 13 12—18 12  
 By Rev. J. D. Farnsworth.  
 South Weymouth, fr. Mr. Hervey Reed, 5 00  
 and Mr. Thos. Blanchard 1 00—6 00—39 37  
 By Rev. Mr. Farnsworth.

#### RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Mr. Jonathan S. Adams, Groton, Tr.]

Ashby, fr. individuals, by the Tr. 9 15  
 Danvers, fr. do. do. 5 26  
 Fitchburg, fr. the Fem. Ed. Soc. Miss Sarah Wood, Tr. 26 36  
 From a lady, in remembrance of a departed daughter, 7th Ann. Pay't 1 00—27 36  
 Groton, fr. individuals, by the Treasurer 39 65  
 Harvard, fr. do. do. 21 80  
 Leominster, fr. Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr. 8 35  
 Pepperell, fr. individuals, by the Treasurer 42 16  
 Shirley, fr. do. do. 4 00  
 Townsend, fr. the gentlemen appointed to distribute the estate of the late Mr. Samuel Stone, by Rev. John Todd, of Groton 300 00  
 From individuals, by the Treasurer 49 11—506 84  
 A portion of the above donations to constitute the following gentlemen L. M. of A. E. S. viz.:—Rev. James R. Cushing of Buxborough, Eldad W. Goodman of Dunstable, Hope Brown of Shirley, and William M. Rogers of Townsend.

#### SOUTH MASSACHUSETTS.

[Dea. Morton Eddy, Bridgewater, Tr.]

Repealed by a former Beneficiary, thro' the Treasurer. 60 00

#### WORCESTER SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, fr. ladies, by Miss Sabra Leland 40 00  
 Milbury, fr. 1st Congregational Soc. by Tyler March 15 00  
 Northborough and Berlin Asso. by Mr. Henry Mills 1 00  
 Oxford, fr. Peter Butler 4 00  
 From Mrs. Hannah D. Witt 5 00—9 00  
 Sutton, fr. Worcester Char. Soc. by Mr. Henry Mills, Tr. on account of Temp. Schol. in Rev. Mr. Maltby's Parish. 75 00  
 Uzbridge, fr. Members of Fem. Sem. by Miss Susan D. Brigham, Princ. 40 00  
 Worcester, fr. Fem. Ed. Soc. in 1st Parish, by Miss Thankful Hersey 22 68  
 Collection at Ann. Meet. Worcester Charitable Soc. by Mr. Mills, Tr. 21 08—223 76

#### RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]

Providence, fr. Ladies Un. Aux. Ed. Soc. by Mrs. Robt. H. Ives 10 00  
 From Ladies Ed. Soc. in Richmond St. Cong. for the Waterman Temp. Schol. for 1832, by Rev. Thos. T. Waterman 75 00—85 00  
 Whole amount rec'd for present use \$5,343 87

#### PRINCIPAL OF SCHOLARSHIPS.

Asahel Hooker, rec'd fr. Wm. C. Gilman, Esq. 52 00  
 Norwich City, bal. of Scholarship 364 00—416 00  
 Green, rec'd bal. of Scholarship

#### MAINE BRANCH.

Brunswick, rec'd on acct. of the Temp. Schol. in part 20 00  
 Edgecombe, rec'd of Rev. Mr. Kendrick, to const. himself a L. M. of M. Br. A. E. S. 25 00

Kennebeck Aux. Ed. Soc.  
 Augusta, fr. Ladies 32 00  
 Hallowell, fr. gentlemen 47 00  
 Winslow, fr. Thomas Rice, Esq. 5 00—84 00  
 Received fr. Waldo Co. Aux. Ed. Soc. 9 00  
 Dividend on Portland Bank Stock 32 00  
 " " Augusta " 36 00—68 00  
 Interest on acct. of Ellingwood Schol. 14 40  
 \$230 40

#### NEW HAMPSHIRE BRANCH

Cheshire Co. Aux. Ed. Soc. by C. H. Jaquith Tr.  
 Fitzwilliam, fr. Young Ladies' Circle of Industry 6 31  
 Keene, fr. Gent. Asso. 12 00  
 From Rev. Z. S. Barstow 1 00  
 " Ladies' Asso. 20 10—33 10  
 New Alstead, fr. a friend 1 50  
 Nelson, fr. Rev. Gad Newell, ann. sub. 1 00  
 Contribution at Stoddard, at ann. meet. 12 03  
 Avals of gold ring 3 00, and a gold necklace 4 34 7 34—61 28  
 Grafton Co. Aux. Ed. Soc.  
 From Rev. Robert Page, of Hanover, ann. sub. 1 00  
 Hillsboro' Co. Aux. Ed. Soc. by Richard Boylston, Tr.  
 Antrim, fr. Rev. Mr. Whiton 1 00  
 From a member of the Church 3 62  
 Greenfield, fr. Dea. Stephen Holt 1 00  
 Goffstown, fr. individuals, to const. Rev. Leonard Stowell a L. M. of A. E. S. 41 00  
 Hancock, fr. Rev. Mr. Burgess, to complete his L. Membership 12 00  
 Hollis, fr. the Ed. Soc. 2 34  
 Lyndeboro', fr. individuals 3 50  
 New Ipswich, fr. ladies and gentlemen 61 40  
 Wilton, fr. Ladies' Ed. Soc. to constitute Mrs. Olive Richardson a L. M. of Hillsboro' Co. Aux. Ed. Soc. 16 42—142 28  
 Merrimack Co. Aux. Ed. Soc. by Sam. Morrill, Tr.  
 Bradford, fr. Joseph Shattuck, ann. sub. 1 00  
 Henniker, fr. Hon. Joshua Darling, his sub. of Life Membership 15 00  
 From do. his ann. sub. 5 00—21 00  
 Rockingham Co. Aux. Ed. Soc.  
 Kingston, fr. the Fem. Cent Soc. 12 74  
 From the Fem. Working Soc. 6 54—19 28  
 [\$18 00 of the above is to complete the L. M. of Rev. O. Pearson of the A. E. S.]  
 Strafford Co. Aux. Ed. Soc.  
 By Mr. Wm. Woodman, Tr. 21 62  
 Sullivan Co. Aux. Ed. Soc. by Dr. Alexander Boyd, Tr.  
 Cornish, fr. Benj. R. Chase 10 50  
 Goshen, fr. Seth Challis 1 00—11 50  
 Contribution at the ann. meet. at Amherst 23 21  
 \$301 17

Note. The sum of \$44 inserted in the Journal of November, as received from Rindge, and thus reported by the Treasurer of Cheshire Co. Soc. should have been reported as from Fitzwilliam.

#### NORTH WESTERN BRANCH.

Bennington, fr. the Benev. Asso. by Dr. Noah Swift, Tr. 100 00  
 [\$50 of which fr. the ladies, by Mrs. Emeline P. Ballard, and \$30 fr. Dea. Stephen Hinsdill, to const. him a L. M. of N. W. Br.]  
 All by Rev. Wm. L. Mather, Sec. of the Br.  
 Brookfield, fr. individuals, by Fred. Buel 4 00  
 From Gent. Asso. by S. Hazeltine, Tr. Orange Co. Aux. Ed. Soc. 17 00  
 From Ladies' Asso. by do. do. 17 42—34 42—38 42  
 Cornwall, fr. Gent. Asso. by E. Sampson, Esq. 27 25  
 Rupert, fr. Gent. and Ladies' Asso. by B. Raymond, Esq. thro' Rev. Mr. Mather 6 50  
 Thetford, fr. Fem. Ed. Soc. by Rev. Stillman Morgan 8 75  
 \$180 92

#### CONNECTICUT BRANCH.

Brooklyn, fr. Windham Co. Ed. Soc. by Wm. Hutchins, Tr. 21 50  
 Colebrook, fr. Ladies' Asso. by Kesiah Cowles 10 25  
 From Gents. do. by Dea. Reuben Rockwell 32 00—42 25  
 Greenwich, fr. individuals, thro' Miss S. Lewis, by Rev. Mr. Cogswell 71 13  
 Goshen, fr. Ladies and Gents. Asso. by Dea. George Stanley 27 75  
 Hartford, fr. a member of the 1st Church, by Rev. Dr. Hawes 20 00  
 From a Fem. Mem. do. do. 25 00  
 Interest on money loaned 210 00



From Fem. Ed. Soc. by Miss A. E. Langdon, Tr.	133 00	388 00
Kent, fr. Ladies and Gent. Asso. by Nathaniel P. Perry	14 25	
Avails of gold beads	3 77	17 92
Lyme, Ann. Subs. by Chester Colton		2 00
Litchfield, fr. Ladies and Gents. Asso. by Dea. Fred. Buel	40 37	
Litchfield So. Farms, fr. Ladies and Gents. Asso. by Dea. J. M. Pierpont	11 36	
Middletown, fr. the Ladies Ed. Soc. by Eliza B. Pratt, Tr.	36 00	
From Henry S. Ward, a donation, by Rev. Mr. Cogswell	20 00	56 00
New Milford, fr. Laura A. Bostwick, Gratia M. Merwin, and Maria H. Merwin, to cons. their Pastor, the Rev. Heman Rood a L. M. of A. E. S.	40 00	
New Canaan, fr. the Lydian Soc. in part of 5th ann. pay't of T. Sch. by Mrs. Sarah Bonney, Tr.	50 00	
Norwalk, fr. Fairfield Co. Ed. Soc. thro' Geo. St. John, Tr. by Rev. Mr. Cogswell	78 59	
North Goshen, fr. Ladies and Gents. Asso. by Dea. Silas Humphrey	6 00	
North Canaan, fr. Ladies and Gents. Asso. by Dea. Peirce	14 50	
Avails of a silver buckle	35	14 85
Norfolk, fr. Ladies Asso. by Mrs. Eldridge	14 04	
From Gents. do. by Dea. Noah Miner	76 05	
Avails of Jewelry	7 00	97 09
North Cornwall, fr. Ladies and Gent. Asso. by Dea. Nathan Hart	13 93	4 50
New Preston, fr. do. do. by Samuel Averill	30	14 23
Avails of gold rings		
Sharon, Ellsworth Soc. fr. Ladies and Gent. Asso. by Dea. Clark Chapman	2 00	
Simsbury, fr. sundry ladies and gentlemen, by Calvin Barber	20 14	
South Canaan, fr. Ladies and Gents. Asso. by Eli Kasing and Eliza A. Prentice	8 13	
Stalbury, fr. Ladies Asso. by Mrs. Almira Lee	16 00	
From Gents. do. by Lot Norton	35 25	51 25
South Cornwall, fr. Ladies Ed. Soc. by Miss Eliza Goodyear, Sec.	28 13	
From do. do. in small neighborhood, by Mrs. Sarah Swift, Tr.	4 75	32 88
West Hartford, fr. the Cent. Soc. by Mrs. E. Denning, Tr.	9 50	
Winchester, fr. Ladies and Gent. Asso. by Mrs. A. H. Hurlbut and Dea. L. Platt	16 00	
Warren, fr. Ladies Asso. by Miss Sophia Raynolds	7 31	
From Gents. do. by Dea. Jos. A. Tanner	21 94	29 25
Washington, fr. Ladies Asso. by Mrs. D. B. Brinsmade	16 75	
From Gents. do. by Mr. D. B. Brinsmade	13 12	29 87

\$1,182 56

## Scholarship Fund.

Henry Stillman, balance of the Schol. by Dea. T. Stillman	111 00
Taylor, fr. L. A. Dagget	10 00
From S. Converse	68 10
Asahel Hooker, fr. individuals, by Wm. C. Gilman, on acco.	220 00
[All these sums thro' Rev. Wm. Cogswell.]	409 10

## Clothing.

South Cornwall, fr. Fem. Ed. Soc. by Electa Goodyear, Tr. 16 1-2 yds. flannel, valued at \$8 25.

Names of persons who have been made Life Members of the Fairfield Co. Aux. Ed. Soc. by the payment of \$15:—Rev. Mr. Wilcox, of North Greenwich; Rev. Mr. Bullett, of Stanwick; Rev. Mr. Jones, of Munroe; Rev. Nathl. Freeman, of North Fairfield; Rev. Henry Fuller, of do.; Mr. David Banks, Jr., of Stanwick; Rev. Abner Brundage, of Brookfield; Rev. Mr. Burton, of Ridgebury. —Names of those who have been made Life Members of the Am. Ed. Soc. by the payment of \$10:—Rev. Daniel Smith, of Stamford; Rev. Henry Benedict, of Norwalk; Rev. Edwin Hall, of Norwalk.

## PRESBYTERIAN EDUCATION SOCIETY.

Albany, N. Y. 4th Pres. Church, by Rev. John J. Owen	42 20
Brooklyn, N. Y. fr. 1st Pres. Church, by Fish-er How, Esq.	31 64
From 1st Church, by do. do.	100 00
“ John H. Hess 1. N. W. Sanford 10	11 00
“ Wm. Cahoon 10. George Kenney 5	15 00
“ A. M. Hatch 10. D. Colt 5	15 00
“ S. B. Whitlock 25. J. Howard 10. G. Spring 10	45 00
“ J. Benjamin 10. J. B. Graham 25	35 00
“ G. S. Howland 10. D. L. Cavall 5	15 00
“ Daniel Weason 75. Sundry small sums 10	85 00
“ Young Men's Ed. Soc.	150 00
“ an unknown donor of 1st Church	7 00
“ the 1st Church, by N. W. Sanford	30 00
“ Mr. Walker	5 00
Cosackie, N. Y. fr. Mr. Abraham Van Dyke, by Rev. J. J. Owen	20 00

Catskill, N. Y. fr. Mr. Hawley	10 00
From Mrs. Woodruff, to const. her son Curtis W. a L. M. of Pres. Ed. Soc.	30 00
Charleston, S. C. fr. Juvenile Association	10 00
Carlisle, Pa. fr. Ladies of Rev. Mr. Duffield's Congregation	50 25
Champaign, N. Y. fr. Mr. Thos. J. Whiteaide, to cons. him a L. M. of Pres. Ed. Soc.	30 00
Canterbury, N. Y. fr. a friend	5 00
Greenville, N. Y. fr. sundry persons, by Rev. Mr. Owen	16 25
Harrisburgh, Pa. fr. the Church, by William Graydon, Esq.	75 00
From the Estate of the late Mrs. Isabella Fulton	100 00
Jamaica, N. Y. (L. I.) fr. E. Wickes, Esq. 2d Scholarship	75 00
Manroe, N. Y. fr. Rev. John Boyd	10 50
Middletown, N. Y. fr. a few members of the Church of Rev. D. F. Wood, by Mr. W.	20 25
Mercersburgh, Pa. fr. the Ed. Soc. by Robt. King, Esq. Tr.	75 00
Newburgh, N. Y. fr. J. W. Willis	3 00
New York, fr. Allen St. Church, rec'd fr. Mr. Job Chandler, Tr.	522 70
From Bowery Church, Mr. Arthur Tappan and Lady, half yearly subscrip-tion	412 50
From John A. Davenport, Tr.	150 00
“ Brick Ch. J. D. Holtbrook	37 50
“ John McCumb 25 and 25	50 00
“ Mr. Eli Goodwin	37 50
“ Mr. J. D. Holtbrook, semi-annual subscription	37 50
“ H. Holden, Esq. Ann. Sub.	37 50
“ Cedar St. Ch. William M. Halsted	150 00
“ C. O. Halsted	37 50
“ J. W. Leavitt	75 00
“ William Walker	37 50
“ Central Pres. Ch. rec'd of O. Willcox, Tr.	150 00
“ Laight St. Ch. fr. Ladies Asso. by Mrs. Darling, Tr.	75 00
“ Mrs. E. B. Falconer, her subscrip-tion	75 00
“ 1st Free Pres. Ch. by A. C. Baker, Tr.	69 60
Sales of gold beads and ear drop from Mrs. and Miss Hunter	5 25
Poughkeepsie, N. Y. fr. Pres. Ch. \$18 96, and from A. Lowe \$5	23 96
Saratoga, N. Y. collected there and in other places, by Rev. John A. Murray	76 15
Schaghticoke, N. Y. fr. Pres. Ch. and Cong. by Mr. E. Congdon, Tr.	55 25
Troy, N. Y. fr. L. Q. Brant, a Legacy, by J. B. Bigelow, Ex'r	20 00
From the 2d Church, by J. T. McCoun, Tr.	190 00
“ the 1st Church, by Jas. Raymond, Tr.	300 00
Western Ed. Soc. rec'd fr. the Treasurer, J. S. Seymour, Esq.	520 00
Agency acc. for sales saddle, &c. Maury Co. West Tennessee agency	7 00
Bloomfield Ac'y proceeds sales, fr. H. Holden, Esq.	20 34
	\$4,289 84

## SUMMARY.

	Present Use.	Sch. Fund.	Whole amo.
Parent Society	*5,138 15	416 00	5,554 15
Maine Branch	20 40		20 40
New Hampshire do.	301 17		301 17
North Western do.	1180 92		1180 92
Connecticut do.	†1,182 56	409 10	1,591 66
Pres. Education Soc.	4,289 84		4,289 84
	\$11,313 04	825 10	12,138 14

\* Exclusive of the \$205 72 from Con. Branch.

† In addition to these sums, there has been received into the Treasury of the Parent Society, and included in its receipts above,

From New Hampshire	62 00
“ Vermont	104 61
“ Connecticut	313 00
	\$479 61

## Clothing rec'd at the Rooms of the Parent Society during the quarter ending Jan. 9, 1833.

Berlin, fr. the Fem. Ed. Soc. Mrs. Sarah L. Goddard, Tr. 19 pair socks, 17 shirts, 2 sheets, 3 shirtees, 1 cravat, 16 collars, valued at \$35 00.	
Braintree, fr. the Fem. Ed. Soc. by Mrs. H. Storrs, 4 cravats, 5 prs. socks, 6 shirts, valued at \$7 00.	
Bath, N. H. fr. Mrs. William Hutchins, 2 shirts, 2 collars, and 2 cravats.	
Leominster, fr. the Fem. Aux. Ed. Soc. Miss Susan Lincoln, Tr. 9 shirts, 3 prs. cotton socks, 5 prs. woollen do. 5 col-lars, 4 quilts, 1 cravat, and 8 pillow cases, valued at \$34 41.	
Spencer, fr. the Fem. Char. Soc. Miss Maria L. Bemis, Sec. 4 shirts, 4 collars, 2 prs. socks, 1 pair thin pantaloons, and 1 vest.	
Sharon, fr. the Dorcas Soc. 2 comfortables, valued at \$5.	